

THE  
CRITICAL REVIEW.

For the Month of *January*, 1777.

*A Dissertation upon the Epistles of Phalaris: with an Answer to the Objections of the Hon. Charles Boyle. By Richard Bentley, D. D. 8vo. 6s. Bowyer and Nichols.*

**D**R. Bentley's Dissertation upon the Epistles of Phalaris, Themistocles, Socrates, Euripides, and Æsop's Fables, was first published in 1697, at the end of Wotton's Reflections upon ancient and modern Learning.—The occasion, upon which it was written, was this:

Sir William Temple, in his Essay upon ancient and modern Learning, had affirmed, in favour of the ancients, "that the oldest books we have are still in their kind the best; that the two most ancient, that he knew of, in prose, among those we call profane authors, are Æsop's Fables, and Phalaris's Epistles, both living near the same time, which was that of Cyrus and Pythagoras, &c." In 1694, Dr. Bentley, in a conversation with Mr. Wotton, whose Answer to Sir William was then in the press, observed, that "he believed it might be even demonstrated, that the Epistles of Phalaris are spurious, and that we have nothing now extant of Æsop's own composing."

' This casual declaration of my opinion, says Dr. Bentley in the introduction to his Dissertation, you [Mr. Wotton] by the power of that long friendship, that has been between us, im-

VOL. XLIII. Jan. 1777.

B

proved

proved into a promise, that I would send you my reasons in writing, to be added to the new edition of your book: believing it, as I suppose, a considerable point in the controversy you are engaged in. For if it once be made out, that those writings your adversary so extolls, are supposititious, and of no very long standing, you have then his, and his party's own confession, that some of the later pens have outdone the old ones in their kinds: and to others, that have but a mean esteem of the wit and stile of those books, it will be a double prejudice against him, in your favour, that he could neither discover the true time, nor the true value of his authors.'— This Dissertation, as we have observed before, was therefore annexed to the second edition of Wotton's *Reflections*, in 1697.

We must now go back, and point out the source of the controversy between Dr. Bentley, and the hon. Mr. Boyle \*.

December 23, 1693, his majesty nominated Dr. Bentley keeper of the royal library at St. James's: and the patent was dated, April 12, 1694. At this time Mr. Boyle of Christ Church, Oxford, was engaged, at the request of Dr. Aldrich, dean of that college, in preparing for the press a new edition of Phalaris's Epistles. On this account a MS. copy of these Epistles was to be consulted. Dr. Bentley was applied to, and the MS. delivered to Mr. Boyle's bookseller, in May. But about a week afterwards, Dr. Bentley, being obliged to take a journey to Worcester, to keep his residence there, as prebendary of that church, and apprehending the MS. which contains only 127 Epistles, might have been collated in a few hours, insisted upon its being returned before he left London. Mr. Boyle was offended at this peremptory demand; and therefore, in that part of his preface, where he gave an account of the MSS. which were consulted in his edition, he inserted these words, "*Collatas etiam curavi usque ad Epistolam 40, cum MS. in bibliothecâ regiâ; cujus mihi copiam ulteriorem bibliothecarius pro singulâ suâ humanitate, negavit.*"—"I have taken care to get these Epistles collated with the MS. in the royal library, as far as the 40th; and would have done so throughout, but that the library-keeper,

---

\* Charles Boyle, earl of Orrery, was born in 1676. At fifteen he was entered, as a nobleman, at Christ Church, Oxford, under the care of Dr. Atterbury, and Dr. Freind. Dr. Aldrich drew up for his use his *Compendium of Logic*, in which he styles him "the great ornament of the college." He published *Phalaris*, when he was only nineteen, under the title of *Phalaridis Agrigentinarum Tyranni Epistolæ. Ex MSS. recensuit, Versione, Annotationibus, & Vitâ insuper Auctoris, donavit Car. Boyle, ex Æde Christi, Oxon. 8vo, 1695.* He died in 1731. *Biog. Dict.*



but of his singular humanity, denied me the farther use of it.' This was in 1695.

Two years afterwards, in the Dissertation abovementioned, Dr. Bentley makes some very severe animadversions on this passage; and some critical observations on the new edition of Phalaris's Epistles, with a design to prove, as Mr. Boyle expresses it, 'that he [the editor] had been very foolishly busying himself upon a contemptible and spurious author, and had made a bad book much worse, by a very ill edition of it.' Boyle's Exam. pref. p. ii.

About nine months after the publication of Bentley's Dissertation, Mr. Boyle published a very spirited reply, intitled Dr. Bentley's Dissertations on the Epistles of Phalaris, and the Fables of Æsop, examined \*. This drew from Dr. Bentley a second edition in 1699, with a Preface, and very large additions, in answer to the Examiner. But in that republication the author omitted his remarks on the Epistles of Themistocles, Socrates, Euripides, and the Fables of Æsop, 'because, says he, the Dissertation on Phalaris alone taking up more paper than I expected, I am obliged to put off the others to another opportunity. There are a few things therefore referred to in this part, which do not appear here; but they shall all be made out in the next. I have it already by me, and when once I can have leisure to transcribe it for the press, the Examiner shall have it.' p. liv.

'A Latin dissertation on Babrius † was published last year, by the learned Mr. Tyrwhitt: in which the author, having frequent occasion to mention Dr. Bentley, takes leave to differ from him sometimes: but seems very greatly and seriously to regret his not having answered the Oxford Examination of his Dissertation on Æsop. "Sed ille adversarios dissertatione secundâ Phalarideâ, velut fulmine, prostravisse contentus, à pugnâ impari recessit indignabundus." Whether he would, as this gentleman thinks, have altered any thing, and what; if he had replied; is now impossible to say: but he scruples not to speak of the Oxford performance on Æsop, as very greatly inferior to that on Phalaris.' S. Note, p. 429.

The edition of 1699 is followed in this impression, as far as it goes; and the rest is printed from the edition of 1697. The remarks, which have occurred to the editor, in the course

---

\* A second edition of Boyle's Examination was published in 1698.—Several pieces were published, on this occasion, by other hands: Dialogues of the Dead, relating to the Controversy, [by Dr. King]. A Short Review of the Controversy, [by Mr. Milner], &c.

† See Crit. Rev. vol. xli. p. 222.

4 *Bentley's Dissertation upon the Epistles of Phalaris.*

of many years occasional attention to these subjects, are inserted in the margin, and ascribed to the respective writers, from whose books or personal communication they have been selected. Amongst these we meet with the names of bishop Lowth, bishop Warburton, Dr. Salter, Dr. Owen, Mr. Upton, Mr. Toup, Mr. Markland, and Mr. W. Clarke.

These remarks are but few in number. Some of them contain little anecdotes, which will be acceptable to those readers, who are, or wish to be, acquainted with this memorable controversy. We shall extract the most considerable.

Where Bentley speaks of Mr. Boyle's having 'cast an oblique slur upon his Lectures against Atheism,' we have this remark:

'It was a current report in my time at Oxford, that during this controversy, the Christ-church men, whenever they published any thing themselves, had always a sting at Bentley: see Alsop's below \*—And at the same time, desired their friends of other colleges to second their strokes. And hence, I was told, sprang that sarcastical reflection made on part of our author's lectures by (an otherwise good-natured man) Dr. Keil of Baliol College. "I am not surprized to find an error of this nature asserted by one, who, as it appears, is not very well skilled in astronomy—But it were to be wished, that great criticks would confine their labours to their Lexicons, and not venture to guess in those parts of learning, which are capable of demonstration; for this is our present case." Examination of Dr. Burnet's Theory of the Earth, p. 58, 2d. edition. If you compare Keil's and Alsop's together, the reflections will appear to have been derived from the same source. O.']

'Where Dr. Bentley says, 'I am informed, that this part in particular, [the chapter concerning Attic and Sicilian talents] is by some others, as well as by the Examiner himself, believed to be unanswerable,' this remark is subjoined:

'What Mr. Boyle is here said to have thought of this part of his book; many, and those too friends to Dr. B. (as he told me himself) thought of the whole; when it first came out: nor could be convinced of the contrary; till he, first asking them where it was so impregnable; and confuting one article after another upon the spot, as fast as they instanced; assured them, it was all of the same kind: and proved it so in this answer. For his contempt of them was very real and unaffected; though he had no malignity against them; and became much connected afterwards, as master of Trinity College, with Atterbury; as dean of Christ-church and Westminster. Mr. Boyle also made

---

\* Virum in volvendis Lexicis satis diligentem, [A. Alsop.] See Boyle's Exam, p. 68, &c. 2d. edit.



him a visit at Cambridge, The two Dr. Freinds, Tony Alsop, W. King, &c. and even Aldrich and Smallridge, were not considerable enough to deserve his notice: though John Freind wrote the examination of his dissertation upon *Æsop*; Smallridge wrote the burlesque parody, proving that Dr. B. could not write the Dissertation; by the same arguments he made use of to prove Phalaris could not write the Epistles; Alsop speaks of him with rudeness and contempt in the Preface to his edition of the *Æsopian fables*; and King continued ridiculing him in *Dialogues of the Dead*, &c. *Solstitialis herba, paulisper fuere.* S.

Page 166, 167, the Examiner uses the word *cotemporary*. 'This, says Dr. Bently, is a downright barbarism. For the Latins never use *co* for *con*, except before a vowel: as, *coequal*, *coeternal*; but, before a consonant, they either retain the *n*, as, *contemporary*, *constitution*; or melt it into another letter, as, *collection*, *comprehension*. So that the Examiner's *cotemporary* is a word of his own *composition*, for which the learned world will *cogratulate* him.'

Here a note is annexed, corroborating Dr. Bentley's opinion.

'Against this it has been alleged; that we have the words *co-founder*, *co-mate*, and *co-partner*; and the mathematicians have *co-secant*, *co-sine*, and *co-tangent*: and the lawyers have *co-parceny*. But as every one of these words is formed contrary to all rule; so no one of them has any thing to plead for it: two of the first three having, indeed, no meaning at all; but what was already fully conveyed in *mate* and *partner*; the second three being merely technical and elementary; nor ever in ordinary or common use: and the last only to be found in authors, who do not pique themselves upon elegance of style, or correctness of expression. And the constant form of all these compounds, agreeably to Dr. B's rule, compact, compare; compartment, compeer, compile, complain, complete, comply, compose, comprehend, comprise, compunction; contact, contagion, contaminate, contain, condemn, contend, contiguous, contingent, contorted, confusion; coaction, coæval, coætaneous, coequal, coercion, coeternal, coincident, coition, cooperate, coordinate; which are all regular, and in common use; prove what is the genuine and only just rule of formation to all of this class. Yet so perverse and obstinate are many; that *co-temporary* is now, after fourscore years, as much used as ever: but chiefly I believe by those, who either never heard of this correction: or were early taught to despise it, and disdain the author. Dr. Johnson has put both *contemporary* and *cotemporary* into his Dictionary: which is very right, as they are both in use: but he might have given better authority than Locke, for the latter. For, I believe, Stillingfleet always wrote *cotemporary*, in his



earlier works; probably, in compliance with custom: as lord Lyttelton had done, in his History of Henry II; and declared, he knew not but it was universal; but was afterwards convinced; and had every leaf cancelled, in which it occurred. S.

The following note contains some anecdotes, relative to bishop Hare and Dr. Bentley. The passage, to which it refers, is this: 'His accusing me there, as a plagiary from Nevelettus and Camerarius, will appear much more unjust, than what he says here, about my pillaging Vizzanius, and his own "poor notes," &c.

'Yet Hare, once the great admirer and almost idolizer of Bentley, (as Scioppius was of Jos. Scaliger) was mean enough, in his *Epistola Critica* to Dr. Bland, to speak of him; as fully convicted of plagiarism; in both these instances; and in many others. But this is easily accounted for. Hare was himself too good a scholar; not to have a just sense, and consequently a high veneration, of Bentley's masterly learning; and cultivated his friendship, with the greatest assiduity. During their friendship, the emendations on Menander and Philemon were transmitted through him, then chaplain-general to the army, to Burman; in 1710: and the Remarks on the Essay of Free-thinking, (supposed to be written by Collins, a pupil of Hare's at Cambridge;) were inscribed to him; in 1713. As soon as the first part of these were published, Hare formally thanked Dr. Bentley by name for them; in a most flattering letter, called the Clergyman's Thanks to Phileleutherus, &c. printed the same year, now very scarce; as having never been reprinted, nor admitted into the posthumous collection of Hare's works. For he was turned-off by Dr. B. not long after; for a reason, which (to say the truth) does neither of them any honour; and was excessively piqued at the utter annihilation of his Terence and Phædrus; the one, soon after its birth; the other, before its birth; by Bentley's edition of both together, in 1726: Hare nibble'd at the former, in the *Epistola Critica* mentioned above; professing only to attack the Phædrus at present, but announcing a future attack on the Terence. That threatened attack was not only never made; but certainly never intended: the whole of what he could say against it, being introduced here, in 7 or 8 places, with singular asperity; as also an absurdly officious confirmation of the Oxford charge of plagiarism; though ten years at least, after their friendship was (as Dr. B. expressed himself to me) *diffusa; non disrupta*: and almost thirty years, after B. had himself disprove'd this accusation.

'In the short introduction to Hare of the remarks on Collins, Bentley affects to thank him for his taciturnity, &c. in executing the former commission; which was all a joke. For, by some unaccountable blunder; those papers, which were intrusted to Hare, and sent by him in the duke of Marlborough's paquet, miscarried; and, after passing through several hands,

got

got into those of a burgomaster of Amsterdam; who shewed them to Toland, then in Holland. He immediately pronounced them to be Bentley's. Burman wrote a preface to them, very abusive upon Le Clerc; and no otherways considerable: this Bentley dropped, when he reprinted the book at Cambridge; as he did also the *F. H. D. D.* in the second edition of his remarks on Collins: nor ever once names Hare in his Terence. One sheet only of a third part of the Remarks was printed; and then the author stopped, upon some disappointment and disgust: nor would ever resume his pen. He used to say, he found those he wrote *for*, as bad as those he wrote *against*. S.'

The learned Mr. Hen. Dodwell, in his book *De veteribus Græcorum Romanorumque Cyclis*, places the death of Phalaris in the third year of the 72d Olympiad, ant. Chr. 487, 60 or 70 years lower than other chronologists. The Examiner appealed to this work, at that time in the press. Dr. Bentley obtained a sight of the part, which related to the point in debate, and entered into an examination of Mr. Dodwell's arguments.—On this passage we have the subsequent note.

' This learned man [Mr. Dodwell] resided then an Oxford; where he was very much and very justly esteemed. As he made himself in some sort a party in this controversy; a very particular court was paid to him by the Christ-church men; yet he very readily sent the sheets of his book then printing to Dr. B. at the doctor's request; and though he reproved the doctor, with some severity, in a letter which I saw and read; as guilty of unpardonable affectation, in pretending a contempt for his adversaries; [which, in this instance at least, was not at all pretended or affected; but very real and sincere:] yet to them, who much less pardonably affected a contempt for this answer of Bentley's; he declared, he never learned so much from any book of the size in his life. And the great author was, almost immediately after the publication of it, promoted to the mastership of Trinity college in Cambridge; and thereby brought into a very near and close connection with Christ-church and Westminster school.' S.

To this work the editor has subjoined a Letter from Dr. Bentley to Dr. Davies, found in the study of Dr. Davies, after his death, by his successor at Fen-ditton in Cambridgeshire, twenty years after it was written. This letter contains a severe criticism on Barnes's Homer; and was printed in the *Monthly Review* for March, 1756.

The last piece in this volume is a letter to M. Gacon, dated Cambridge, 1711, concerning two passages in Anacreon.



Dr. Bentley's Dissertation was become scarce; and therefore this republication cannot fail of being acceptable to the learned; especially as it is improved with several useful remarks.

There are however some peculiarities in this impression, which we can by no means admire. The editor has given an air of stiffness and formality to Bentley's language by his method of pointing; partly by the use of the semicolon, instead of the comma. For example: 'It is evident then; that, if Atossa was the first inventress of epistles; these, that carry the name of Phalaris, who was so much older than her; must needs be an imposture.—But, if it be otherwise; that he does not describe me under those general reproaches; a small satisfaction shall content you; which I leave you to be judge of . . . Pray, let me hear from you; as soon as you can.'—This punctuation seems to be calculated for short-winded readers.

The editor has likewise adopted a mode of spelling, which has the appearance of an affected singularity. For instance: *sustein*, *disdein*, *nibble'd*, *bear'd*, *rea'd*, &c. These words are indeed in the notes; where, it may be said, the author is at liberty to pursue his own opinion. But what shall we say to his introducing these, and the like, innovations into Bentley's text?—*buis'ness*, *electer*, *retein*, *reproch*, *tun'able*, *saught*.

If *saught* be admitted, must we not by analogy write, *baught*, instead of *bought*, and *thaught*, instead of *thought*? It may be observed, that these words, in the Saxon, are *rohte*, *bohre*, *sohte*. The editor's alteration therefore seems to be indefensible.

But what is more remarkable, from page 137, to the end of the volume, these and the like abbreviations are introduced: 'Phalaris' letters, Polybius' author, Suidas' words, Timæus' time, Æschylus' plays, the law about the rope was Zaleucus', the oration may well enough be Lysias', the bull in Agrigentum was shewn for Phalaris'.

As this is a circumstance of some importance in the formation of our language, it may not be improper to enquire, upon what principle it is founded.

Dr. Wallis says, that when a proper name ends in *s*, the *s*, which forms the possessive case, is often omitted: as, "Priamus daughter, for Priamus's daughter, Venus temple, for Venus's temple." But here it must be observed, that he does not pretend to justify this mode of writing; but only says, "*fieri non raro solet*", 'the *s* is often omitted:' very probably by poets, for the sake of their measure.

He



Bentley's *Dissertation upon the Epistles of Phalaris.*

He adds: "Sed et plena scriptio retinetur, et quidem nunc dierum frequentius quam olim;" that is, "the word itself, and the additional sign of the possessive case, are likewise expressed at full length: and this way of writing is indeed more frequently adopted at present, than it was formerly: as king Charles's court, St. James's park." Wallisii Gram. p. 91. ed. 1765.

If this last be the plena scriptio, the genitive case at full length, it must be allowed, that the former is only a contraction, and should not be admitted, except in poetry. For it can never be necessary in prose. If the pronunciation be difficult, we can at once make it easy, by the help of the preposition *of*. If we do not choose to say, "Ulysses's son," we may alter the phrase, and say, "the son of Ulysses." In this circumstance the English has the advantage of the French, the Italian, and other modern languages, which have only the signs, *du, de; di, del, dello, della, &c.*

If we go back to the source of the English language, the Saxon, as it stands in the Anglo-Saxon version of Orosius, said to have been written by king Ælfred, in the latter part of the ninth century we find, that proper names ending in *s*, form the genitive or possessive case by the addition of *es*: as, Nom. Titus, Gen. Tituses, Titus, Tituses; Tiberius, Tiberiuses; Cyrus, Cyruses; Ninus, Ninuses; Philippus, Philippuses; Julius, Juliuses; Pirrus [Pyrrhus] Pirruses, &c. and that *s* or *es* makes the sign of the genitive case in a multitude of other words: as, Hannibal, Hannibales; Alexander, Alexandres; Cæsar, Cæsares; Joseph, Josephes; Amilcor, Amilcores; God, Godes; Christ, Christes, &c.

In this language there are six, or, according to some grammarians, seven declensions; and three of them form the genitive singular by taking *es*: as, *smið* a smith, *smiðes* of a smith; *andgite* sense, *andgites* of sense; *word* a word, *wordes* of a word. On the first Dr. Hickes makes the following remark: "Inde in nostrati sermone nominum substantivorum genitivus singularis et nominativus pluralis exeunt regulariter in *s* vel *es*, ut in *stones*, quod lapidis et lapides significat." Inst. Gram. Anglo-Sax. p. 11. "Hence, says he, in our language the genitive singular and the nominative plural of noun substantives regularly end in *s* or *es*: as, *stones*, which may either signify *of a stone*, or *stones*."

This

This learned author thus describes the affinity between the Saxon and the English language :

“Lingua Anglorum hodierna avitæ Saxonice formam in plerisque orationis partibus etiamnum retinet. Nam quoad particulas casuales, quorundam casuum terminationes, conjugationes verborum, verbum substantivum, formam passivæ vocis, pronomina, participia, conjunctiones, & præpositiones omnes denique, quoad idiomata, phrasiumque maximam partem, etiam nunc *Saxonicus est Anglorum Sermo.*” Hicceſii Theſaur. Ling. Sept. præf. p. vi.

Nothing indeed can be more obvious, than the affinity of these two languages in the case we have been considering. The only difference is this: instead of writing *Godes word, mannes wisdom, smith's hearth or forge, Christ's mother, Titus's brother, Cyrus's son, &c.* with an apostrophe, denoting the omission of the *e*.

We find the *e* frequently retained by some of our ancient writers. Thus, in the verses on *Seint Voneſrede*, which, according to bishop Fleetwood, are near five hundred years old, or perhaps much older, the author writes, *kinges ſone*, and *Goddes grace*. Gower, who lived in the fourteenth century, says *Goddes folke, Goddes ſande* [a Saxon word signifying *mission* or *being sent*] *worldes welth, mannes helth*. Chaucer, who wrote about the same time, has *Goddes sonne, Christes ſake, worldes transmutacion, kynges lawe, ladyes name, knyghtes tale, mannes voice, childe's play, Agenores doughter, Philip's sonne, Cupides bowe, &c.* [Edit. 1542.]

Our old English writers were however extremely inaccurate in the termination of the genitive case. The poets followed no rule in this respect; but sometimes inserted the *e*, and sometimes left it out; sometimes cut off, and sometimes added a syllable, for the sake of the measure.

Bishop Lowth observes, that ‘*God's grace* was formerly writen, *Godis grace* ;’ and Dr. Johnson remarks, ‘that *knitis* is used for *knight's*, in Chaucer.’ But this, we apprehend, is an irregular mode of spelling, not supported by analogy, or agreeable to the original formation of the genitive case.

Several eminent writers, to avoid a harshness in the pronunciation of some genitives, have subjoined to the substantive the pronoun *his*: as, “*Aſa his heart.*” 1 Kings. xv. 14. “*Chriſt his ſake.*” Liturgy. “The first book of Statius *his* Thebais.” Pope's transl. of Stat. “Socrates *his* fetters were struck off.” Spect. N° 183. “Ulyſſes *his* bow.” Guard.



N<sup>o</sup> 98. Mr. Addison tells us, 'that the *s* represents the *his* and *her* of our forefathers.' Spect. N<sup>o</sup> 135. But analogy easily overturns this supposition: for 'the queen *his* palace,' 'the children *his* bread,' would be absurd.

We therefore conclude, that the termination of our genitive case in *s* is regularly derived from the Saxon; and that the apostrophe implies the omission of the letter *e*, as we have already observed. Bishop Lowth remarks, 'that in poetry, the sign of the possessive case is frequently omitted after proper names ending in *s*, or *x*; as, 'the wrath of Peleus' son,' 'Ajax' sev'n-fold shield.' Pope. But this, he adds, 'seems not so allowable in prose:' and we are entirely of his opinion.

If the editor of Bentley's Dissertations, when he omitted the second *s*, in the possessive case of words ending with that letter, endeavoured to prevent that hissing, which, Mr. Addison says, is taken notice of by foreigners \*, he has attempted to obviate a fault, which is entirely imaginary †.

Mr. Addison's objection may with much greater reason be urged against the Latin language. For it is impossible to produce a sentence from an English writer, in which there is more sibilation, than in the following: "Dicitur Sulpicius pretiosas habuisse possessiones in Sicilia."—"Receptos ad se socios sibi adsciscunt." Cæsar de Bell. Gall. i. 4.—"Cum levīs ætheris delapsus somnus ab astris." Virg. Æn. v. 838.

In the case before us we will venture to affirm, that, to almost nineteen ears in twenty, the usual pronunciation of the *s*'s in Phalaris's letters, Polybius's author, Suidas's words, Timæus's time, and Æschylus's plays, sounds more agreeably than Phalaris' letters, Polybius' author, Suidas' words, Timæus' time, and Æschylus' plays.

The reader, we will allow, perceives by the apostrophe, that Phalaris', Polybius', &c. are in the genitive or possessive case. But how would an unlearned *bearer* understand the following sentence? 'The bull in Agrigentum was shewn for Phalaris,' would he not suppose, that the people of Agrigentum imposed upon strangers, by shewing them the bull for the tyrant?

If Dr. Bentley has treated his antagonist with contempt, for having used the word *cotemporary*, instead of *contemporary*, what would he say to some of the innovations we have mentioned? Would he thank his editor for the improvement? or rather, would he not look upon some of the foregoing cor-

\* Spectator. No. 135.

† See Crit. Rev. vol. xxxi. p. 375, where this point is discussed at large.



rections and defalcations with indignation? There is a deference due to the character of one of the most illustrious critics, that has ever appeared in this nation. Not a phrase, not a letter of his, should be altered, upon a *mere hypothesis*.

In points of orthography, the learned, both in our own country and in others, may even the literati of future ages, may be curious to know the sentiments and practice of Dr. Bentley. It is therefore a piece of justice we owe to the republic of letters, to exhibit a faithful copy of a work, which will be transmitted with applause to the latest posterity.

---

*The History of the Reign of Philip the Second King of Spain. By Robert Watson, LL. D. In two Volumes. 4to. 11. 16s. in boards. Cadell.*

THE reign of Philip II. may challenge the whole series of human annals for the detestable bigotry, the unrelenting cruelty, and the enthusiastic prosecution of impolitic and unsuccessful measures, with which it was distinguished. Uniting in his character a superstitious veneration of the papal power, to an insatiable ambition, and a heart apparently devoid of every sentiment of humanity, he carried with him to the throne a disposition, not only to be actuated by the most contemptible weakness, but to perpetrate the most atrocious crimes in the pursuit of his favourite objects. This inglorious period of the Spanish history has of late been frequently compared with the present situation of Britain, in respect of the dispute with her colonies; but in truth never were two cases more dissimilar and opposite in their nature to each other. The revolt of the Netherlands was originally produced by a flagrant violation of the religious liberty of the subjects; and was not, at first, immediately connected with any principle of civil concern. Every temporal right of the inhabitants was doubtless afterwards infringed, but in open defiance, as well of the laws and constitution of the states, as of the most obvious dictates of humanity and political wisdom. The tyrannical and oppressive government exercised by Spain at this period over the people in the Netherlands, is, in fact, without example in the history of any other country; much less had it the smallest similarity to any epoch of the British administration since the accession of king William.

This work commences with the birth of Philip II. the subject of the history, which happened at Valladolid, on the twenty-first of May, 1527: and the author justly imputes several of the striking features which characterised that monarch,

narch, to the education he had received under the bigoted ecclesiastics of those times. At an early age, he was remarkable for the extraordinary reserve of his temper, and behaviour, which he every where manifested in his visit to the Low Countries, as well as during his residence in England after his marriage with queen Mary. The representation given by the historian, of his genuine sentiments with respect to religion, as they operated in his contest with the papal see, is delineated with judgment, and conformably to the most rational opinion.

‘ Some historians affirm, says he, that he had early imbibed, from the Spanish ecclesiastics, who had the care of his education, the highest veneration for the holy see; and entertained some scruples as to the lawfulness of employing force against the sovereign pontiff. Others assert, that these scruples were mere grimace and affectation. He had already formed the plan of subjecting Europe to his dominion; and zeal for the catholic faith was both the pretext and the instrument which he had resolved to employ for accomplishing his design.

‘ Neither of these accounts ought to be entirely rejected; and neither of them ought to be admitted as satisfactory. On the one hand, it is impossible to doubt that ambition, and not religion, was the ruling principle of Philip's conduct; and on the other, when we reflect on the pains which were taken, from his earliest infancy, to inspire him with an attachment to the popish faith, and consider how serious and zealous he ever appeared, in the profession and support of it; it will be impossible to suppose, that in religious matters, he was entirely hypocritical. It is improbable that any person could act so uniform a part as Philip did, without feeling, in a considerable degree, the power of that motive which he held forth to the world as the principle of his conduct. Nor does it afford the smallest presumption against this supposition, that his conduct was, on many occasions, inconsistent with religious sincerity. His religion was not surely pure and genuine. It was neither the religion of nature, nor that of Christ, but was the barbarous superstition of the church of Rome, which, in the age of Philip, instead of deterring men from vice, tended to encourage them in the practice of it, by inculcating upon them the highest reverence for an order of priests, supposed to be invested with the power of absolving from the guilt and punishment of the most enormous crimes. To Philip's superstitious veneration for the holy see, therefore, may be ascribed, in part, both his moderation in the present juncture, and a resolution which he formed, to consult the most distinguished divines, with regard to the lawfulness of waging war against an enemy whose person he deemed so sacred and inviolable.’

The



The plan of suppressing the progress of the reformed religion in the Netherlands had been imprudently devised by Charles V. but humanity and policy soon induced him to alter his sentiments in regard to the prosecution of that measure. The unrelenting mind of Philip, however, whose aversion to those countries was equally conspicuous as the partiality of his father had been formerly, disdained to relinquish a system which was at once so agreeable to his religious prejudices, and the dictates of an imperious temper ; and he therefore enjoined to his governors the most rigorous execution of all the edicts of the preceding reign. Of how unreasonable and oppressive a nature those were, may be seen from the following passage of the history, which contains a faithful account of the origin of the public commotions which immediately ensued.

‘ In these edicts it was enacted, that all persons who held any erroneous opinion should be deprived of their offices, and degraded from their rank. It was ordained, that whoever should be convicted of having taught heretical doctrines, or of having been present at the religious meetings of heretics, should, if they were men, be put to death by the sword, and if women, be buried alive. Such were the punishments denounced even against those who repented of their errors and forsook them ; while all who persisted in them were condemned to the flames. And even those who afforded shelter to heretics in their houses, or who omitted to give information against them, were subjected to the same penalties as heretics themselves.

‘ Philip was not satisfied with publishing and executing these cruel edicts. He likewise established a particular tribunal for the extirpation of heresy, which, although it was not called by the name Inquisition, had all the essentials of that iniquitous institution. Persons were committed to prison upon bare suspicion ; and put to the torture on the slightest evidence. The accused were not confronted with their accusers, or made acquainted with the crimes for which they suffered. The civil judges were not allowed to take any further concern in prosecutions for heresy, than to execute the sentences which the inquisitors had pronounced. The possessions of the sufferers were confiscated ; and informers were encouraged, by an assurance of impunity in case they themselves were guilty, and by the promise of rewards.

‘ It is not surprising, that the establishment of this arbitrary tribunal should have occasioned disquietude in the Netherlands. It had created disturbance even in Spain and Italy, where the people could not boast so much as the Flemings of their civil rights ; and had been strenuously opposed by many who were sincerely attached to the catholic religion. In the Flemings it



excited the most frightful apprehensions. They considered it as utterly subversive of their liberty. They dreaded the ruin of their commerce; which could not subsist unless the foreign merchants, many of whom were protestants, could reside among them with safety. The new opinions had been propagated throughout all the provinces, and men knew not how far the inquisitors might extend their power, or how great a number might be found liable to punishments that were denounced, not only against heretics themselves, but against all those who were suspected to befriend them.

To these causes of discontent Philip added another, by increasing the number of bishoprics from five to seventeen, the number of the provinces. This measure, which would not at any other time have given much offence, was in the present juncture universally disagreeable. Gravelle bishop of Arras was the chief adviser of it: nor did he and the king's other counsellors scruple to acknowledge, that their intention in promoting it, was to have at all times a sufficient number of persons in the Netherlands, upon whose zeal the king could rely for a vigorous execution of the edicts.

The new bishops were therefore considered as so many new inquisitors. Their creation was regarded as an encroachment on the privileges of the provinces, and a violation, on the part of the king, of the oath which he had taken at his accession, to preserve the church in the condition in which he found it. The principal nobility were particularly averse from this innovation, because the number of the counsellors of state was thereby greatly augmented, and consequently the influence of the ancient members of the council was impaired, and the balance of power thrown into the hands of the clergy; who, they doubted not, would on all occasions shew themselves ready to support the arbitrary measures of the sovereign. But no sect of men exclaimed so loudly as the monks and abbots, whose opposition was inflamed by motives both of ambition and interest. For besides that they would be obliged to yield the precedency to the bishops, and have much less weight than hitherto in the assemblies of the states, it was out of their revenues that the new bishoprics were to be endowed. They were therefore highly incensed. They laboured to connect their private interest with that of the public; and represented the new erection as no less pernicious to the country in general, than it was to their order in particular.

Besides the grievances enumerated, the Flemings complained bitterly, that in the midst of peace the provinces were filled with Spanish soldiers. They had ever esteemed it one of their most valuable privileges, that, according to their fundamental laws, no foreign troops could be brought into the Netherlands. Charles indeed had often introduced them in the course of his wars with France, and with the protestants in Germany. But the Flemings had been dazzled with the glory which generally  
at.

tended that monarch's arms, and had not entertained the same jealousy of his intentions as of those of Philip; who, they could not help thinking, had formed a design to reduce them under a despotic government; and had, with this view, deferred so long the dismissal of his Spanish troops. Their discontent was greatly increased by the insolent and rapacious behaviour of these troops; which in Zealand was so intolerable, that the people actually refused to work at their dykes, saying, that they chose rather to be swallowed up by the ocean, than to remain a prey to the cruelty and avarice of the Spanish soldiers.'

The violent infatuation with which Philip pursued his favourite scheme, is perhaps more strongly marked by his reply to one of his ministers, who expostulated with him on the subject, than by all the ardour which he discovered through the whole of the succeeding operations. 'I had much rather,' said he, be no king at all, than have heretics for my subjects.' An answer truly worthy of the illiberal and pernicious superstition by which he was governed.

We agree with Dr. Watson in regard to the effects which he imputes to the tribunal of inquisition, upon the national character of the Spaniards. Reserve, distrust, and jealousy; were the natural consequences of an institution which claimed an authority over the opinions and most secret sentiments of the heart, as well as over actions and the public conduct of life. Our author also delivers a just account of the extreme insensibility of the sanguinary Philip, discovered by his personal presence and obdurate behaviour at an *auto-de-fé*, which was celebrated at Valladolid in 1559, soon after his return from the Netherlands. But from this circumstance, with the general cruelty of Philip's disposition, and the proof which he exhibited, in various instances, of being destitute of natural affection, we are of opinion that Dr. Watson would have been justified by historical evidence, for representing the tragical fate of Don Carlos as being partly at least suggested by motives of a very different nature from those which related to state intrigues. The allegation mentioned in the prince of Orange's apology, of Don Carlos being sacrificed, in order to furnish the pope with a pretext of granting to Philip a dispensation for marrying his niece, that the Spanish crown might not be left without a male heir, appears, upon the whole, entitled to a degree of credit beyond what is frequently due to those assertions that are dictated in the strain of recrimination. We shall however lay before our readers the author's account of this extraordinary transaction, which, considered in the most favourable light, was one of the most unnatural and astonishing events that occur in history.

The



The people of the Netherlands were confirmed in their despair of obtaining mercy from Philip, by the accounts transmitted to them at this time from Spain, of his cruel treatment of his son Don Carlos. Various relations are given of that tragical and mysterious affair by the contemporary historians; but the following appears the most consistent and probable. This young prince had from his earliest youth been noted for the impetuosity and violence of his temper; and though he never gave reason to think favourably of his understanding, or his capacity for government, he had discovered the most intemperate ambition to be admitted by his father to a share in the administration of his dominions. Philip, whether from jealousy or a conviction of his son's unfitness for any important trust, refused to gratify his ambition, and behaved towards him with distance and reserve; while he bestowed all his confidence on the duke of Alva, Ruy Gomez de Sylva, and the president Spinosa; against whom Don Carlos, partly on this account, and partly because he considered them as spies upon his conduct, had conceived the most irreconcilable aversion. In this disposition he did not scruple, on different occasions, to censure the measures of his father's government, and particularly those which had been adopted in the Netherlands. He had sometimes expressed his compassion for the people there; had threatened the duke of Alva, and even made an attempt upon his life, for accepting the government; had been suspected of holding secret interviews with the marquis of Mons and the baron de Montigny; and had afterwards formed the design of retiring into the Netherlands, with an intention to put himself at the head of the malcontents.

Of this design intelligence was carried by some of the courtiers to the king; who, after having consulted with the inquisitors at Madrid, as he usually did in matters of great importance and difficulty, resolved to prevent the prince from putting his scheme in execution, by depriving him of his liberty. For this purpose he went into his chamber in the middle of the night, attended by some of his privy-counsellors and guards; and, after reproaching him with his undutiful behaviour, told him that he had come to exercise his paternal correction and chastisement. Then having dismissed all his attendants, he commanded him to be clothed in a dark-coloured mourning dress, and appointed guards to watch over him, and to confine him to his chamber. The high-spirited young prince was extremely shocked at such unworthy treatment, and prayed his father and his attendants to put an immediate end to his life. He threw himself headlong into the fire, and would have destroyed himself, had he not been prevented by the guards. During his confinement, his despair and anguish rose to a degree of frenzy. He would fast sometimes for whole days together, and then eat voraciously, and endeavour to choke himself by swallowing his victuals without chewing. Several princes

interceded for his release, as did many of the principal Spanish nobles. But the father was relentless and inexorable. After six months imprisonment, he caused the inquisition of Madrid to pass sentence against his son, and, under the cover of that sentence, ordered poison to be given him, which in a few hours put a period to his miserable life, at the age of twenty-three.

Dr. Watson, so far as we have proceeded in our review, has in general made the most judicious use of the contradictory historians of this period; and while he discovers that liberal attachment to the cause of freedom, which ought to animate every writer, he neither justifies the extravagancies into which its abettors were precipitated, nor uncandidly censures all the measures of its opponents with indiscriminating severity. We shall at present conclude our examination of the work with the author's account of those acts of inhumanity which accompanied the commencement of the duke of Alva's government in the Netherlands.

After the departure of the duchess of Parma, the authority of regent remained entire in the hands of Alva; and by the royal mandate, which he published, it appeared, that Philip had vested him with higher powers than had ever been bestowed on any former governor. They were much higher than, as sovereign of the Low-Countries, he had a right to bestow, and were utterly subversive of all the laws and privileges which at his inauguration he had solemnly sworn to maintain. But before this time he had recourse to that method of justifying iniquity, of which the votaries of the Romish church have so often availed themselves; he had obtained from the pope a dispensation from his oath, and no longer disguised his intention to establish a despotic government in the Netherlands, on the ruins of the ancient constitution. Besides the absolute command of the army, Alva's commission bore, that the king had conferred upon him the presidency of the three councils, of state, of justice, and the finances; with full power to punish or to pardon crimes of every sort, as he should judge to be expedient.

He began his administration with publishing a declaration, that a month should be allowed to the reformers for preparing to leave the country, without receiving during that space any trouble or molestation; and at the same time he issued secret orders to the inquisitors to proceed immediately in the execution of the edicts with the utmost rigour.

To assist and encourage these men in the exercise of their office, he instituted a new council, to which he gave the name of the Council of Tumults, which he appointed to take cognisance of the late disorders, and to search after and punish all those who had been concerned directly or indirectly in promoting



moting them. This council consisted of twelve persons, the greatest part of whom were Spaniards. The duke was the president himself, and in his absence, Vargas, a Spanish lawyer, distinguished above all his countrymen by his avarice and cruelty.

One of the first deeds of this tribunal, which might well be called, as the Flemings termed it, the Council of Blood, was to declare, That to have presented, or subscribed any petition against the late erection of bishoprics, or against the edicts and inquisition, or to have permitted the exercise of the new religion under any pretence whatever; or to insinuate by word of mouth or writing, that the king has no right to abolish those pretended privileges which have been the source of so much impiety, is treason against the king, and justly merits the severest punishment he shall be pleased to inflict.

The governor had already disposed his army in such a manner as he thought would most effectually secure the execution of this cruel, undistinguishing resolution of the council. In Antwerp he built a citadel, and compelled the inhabitants to defray the expence which this instrument of their own slavery had cost him. He began to build citadels in other places; and, in the mean time, he spread his troops over the country in such formidable bodies, that the people, over whom they exercised the most oppressive tyranny, either forsook their habitations, or gave themselves up to despair. Above twenty thousand persons escaped at this time into France, England, and the protestant provinces of Germany. Great numbers were prevented from flying, and seized whilst they were meditating flight by the cruel hand of the persecutor. The innocent were overwhelmed with horror at the sight of the dreadful punishments inflicted on the guilty; and lamented that this once flourishing country, so much distinguished for the mildness of its government and the happiness of its people, should now present no other object to view, but confiscations, imprisonments, and blood.

There was no distinction made of age, sex, or condition. Persons in their earliest youth; persons worn out, and ready to sink under the infirmities of age; persons of the highest rank, as well as the lowest of the people, on the slightest evidence, and sometimes even on bare suspicion, were alike sacrificed to the rapacity and cruelty of the governor and his associates.

Although in the space of a few months upwards of eighteen hundred persons suffered by the hand of the executioner; yet the duke of Alba's thirst of blood was not satiated. Prisoners were not brought in so fast, nor seized in such considerable numbers, as he desired. The time of carnival was approaching, when he expected that he should find the reformers off their guard. They would then leave their skulking-places, he supposed, and visit their families, while the catholics were immersed in mirth and dissipation. On this occasion his soldiers, accompanied by the inquisitors, like so many wolves, were let

loose among the protestants; who were seized in the middle of the night in their beds, and from thence dragged to prisons and dungeons.

Many who had been only once present at the protestant assemblies, even although they declared their faith in the catholic religion to be firm and unshaken, were hanged or drowned; while those who professed themselves to be protestants, or refused to abjure their religion, were put to the rack, in order to make them discover their associates; they were then dragged by horses to the place of execution, and their bodies being committed to the flames, their sufferings were prolonged with ingenious cruelty.

To prevent them from bearing testimony, in the midst of their torments, to the truth of their profession, their executioners were not satisfied with barely confining their tongues; they first scorched them with a glowing iron, and then screwed them into a machine, contrived on purpose to produce the most excruciating pain.

It is shocking to recount the numberless instances of inhuman cruelty perpetrated by Alva and his associates, especially when we consider that the unhappy victims were not those hardened wretches, who, by daring and bloody deeds, are guilty of violating the laws of nature and humanity, but were generally persons of the most inoffensive characters; who, having imbibed the new opinions in religion, had too much probity to disguise their sentiments; or at the worst, had been betrayed into indiscretions by their zeal for propagating truths, which they believed to be of the highest importance to the glory of God and the happiness of men.

[ To be continued. ]

---

*Sermons preached at Lincoln's-Inn, between the Years 1765 and 1776: with a larger Discourse, on Christ's driving the Merchants out of the Temple; in which the Nature and End of that famous Transaction is explained. By Richard Hurd, D. D. Lord Bishop of Litchfield and Coventry. 8vo. 5s. boards. Cadell.*

AS we have had a sufficient variety of pious and practical sermons, for the edification of ordinary readers, and a multitude of flimsy essays, under that appellation, we are glad to see a volume of theological compositions, which promises entertainment and instruction to men of taste and learning.

When a writer of unquestionable abilities preaches before one of the most sagacious and respectable congregations in this metropolis, it is expected that he should strike out of the beaten track, and throw a new light on some passage of scrip-



scripture, some important doctrine of Christianity; or, if he discourses on any familiar subject, that he should convince the reason, and move the passions of his hearers, with superior eloquence.

But as a preacher of a lively imagination may easily degenerate into an ostentatious orator, the learned author commences this course of sermons with some observations on the end of his office, and the decorum of his character, deduced from our Saviour's comparing the minister of the gospel, "to the householder, bringing forth out of his treasure things new and old." Matt. xiii. 52.

"The office of a preacher, says his lordship, obliges him to intend the most essential interests of mankind, the reformation of their lives, and the salvation of their souls. And, when the object of his care is so important, what wonder if all inferior considerations fall before it?"

"Besides, the Christian preacher has a commission to discharge, a divine message to deliver. And in such a case, men look not for ingenuity, but fidelity. An ancient, or a modern sophist may make what excursions he thinks fit into the wide fields of science; and may entertain us with his learning, or his wit, as he finds himself able. He may, I say, do this; for he has only to recommend himself to our esteem, and to acquire a little popular reputation. But we have a dispensation committed to us, a form of sound words, from which we must not depart, a doctrine, which we are to deliver with uncorruptness, gravity, sincerity. We please not men, but God; or if men, to their good, only, to edification."

"The decorum of our character requires, too, that we be superior to all the arts of vanity and ostentation. Even in secular professions, it is expected that this rule of propriety be observed. A physician would be ridiculous, that was more curious in penning a prescription, than in weighing the matter of it: and the advocate would be little esteemed, that should be more solicitous to display himself, than to serve his client. How much more then may it be expected from a preacher of righteousness, that he should forget his own personal importance amid the high concerns of his profession!"

"And such was indeed the conduct of our best guides, in the ministry. The ancient fathers were, many of them, richly furnished with all the endowments, that might be required to set themselves off to the utmost advantage. Yet we find them, in their homilies and discourses to the people, inattentive to every thing but their main end; delivering themselves, with an energy indeed, but a plainness and even negligence of expression \*, that tempts frivolous readers, sometimes, to make a

---

\* August. de Doct. lib. iv. p. 74. Edit. Erasmi.

doubt of their real, and, from other monuments of their skill and pains, unquestioned abilities.

‘ And, in this contempt of secular fame, they did but copy the example of St. Paul himself, the great apostle of the Gentiles; who, though distinguished by the sublimest parts, though profound in his knowledge of the law, and not unacquainted with Gentile learning, affected no display either of his natural or acquired talents, but, as he tells us himself (and his writings attest the truth of his declaration, *determined to know nothing, among the faithful, save Jesus Christ and him crucified.*

‘ Not that what abilities we have, are always to lie concealed. There are occasions, no doubt, when they may properly, that is, usefully, be exerted. But the minister of the gospel does not go in quest of such occasions: he only adapts himself to them, when they come in his way; and then pursues them no farther than the end, he has in view, the edification of others, not his own credit, demands from him.

‘ By this rule, the preachers of the word are to conduct themselves. By the same rule, it will, therefore, be but just to estimate their charitable labours; and, when we see nothing to admire in them, to conclude, that this plainness of character may not always be owing to incapacity, but sometimes, at least, to discretion and the higher regards of duty.’—

—‘ Even, in the case of those, who may be decent in their lives, who are enough instructed in what is called morality, nay, and would take it ill to be thought wanting in a competent share of religious knowledge, a discourse on the elements of the faith may not be, altogether, unseasonable. For there are, of these, who exclude religion, from their scheme of morality; or Christianity, from their scheme of religion; or who, professing Christianity, scarce know what redemption means: who are yet to learn with what awful, yet filial piety, they are to look up to God the Father; who reflect not, what transcendent honour is due from them to God the Son; and who have scarce, perhaps, heard, or have little regarded, whether there be any Holy Ghost.

‘ If any such attend our assemblies, think not much that we are ready to impart to them the plainest, the commonest, because the most necessary, instruction: and, though we would consult the wants of all, you are not to be surprized, or disgusted, if we run to the relief of those, first, who want our assistance most; and, like the good householder, bestow our *old things* on the needy and indigent, before we expend our *new* on the curious and delicate; who might, we will say, be better accommodated with them, but are not, in the mean time, destitute of what is needful to their spiritual life.’

In this discourse his lordship speaks of the ancient fathers as our best guides, in the ministry: observing, that in their homilies, and discourses to the people, they were inattentive to every



every thing, but their main end. Yet these and the like encomiums are to be understood with many exceptions. The fathers are fallacious guides. They were strenuous and well-meaning advocates for Christianity; but they were very little acquainted with the scope and genius of the sacred writers. They had such an appetite for vision and mystery, that they found difficulty, darkness, allusion, and allegory, in the plainest texts. Their language, like their sentiments, was frequently harsh, obscure, and vulgar. We are therefore inclined to suppose, that a writer of taste and judgment will not venture to form his theological discourses on the model of the fathers.

In the second sermon his lordship explains and illustrates these words of St. Paul: "I speak as to wise men: judge ye what I say." 1 Cor. x. 15. This declaration, he thinks, may be regarded as a standing precept to the ministers of the word, to speak as to wise men; and to the hearers of it, to use their best faculties in judging of what they say.

In discoursing on the former part of the text he observes, \* that we learn from the apostle to frame our answers and apologies to inquisitive men, on the great established truths of natural and revealed religion; to assert the expediency of divine revelation, from the acknowledged weakness and corruption of human nature, and from the moral attributes of the Deity; to illustrate the oeconomy of God's dispensations to mankind by arguments, taken from the oeconomy itself; to reason with reverence on the nature of those dispensations, to shew what their general scope and purpose is; how perfect an agreement there is between them, and how divinely they are made to depend on each other. . . . Wise men do not expect to have all difficulties in a divine system cleared up, and every minute question, which may be raised about it, answered (for *this*, God himself, the author and finisher of it, can only perform, and much *less* than this is abundantly sufficient for our purpose) but all they desire is, to see the several parts of it so far cleared up, and made consistent with each other, and, upon the whole, to discover such evident marks of a superior wisdom, power and goodness, in the frame and texture of it, as may convince them, that it is truly divine, and worthy of the Supreme Mind, to whom we ascribe it.

In illustrating the latter part of the text, the author shews, that much more is required to make a good judge, than a good speaker; that the former must be endowed with a very considerable share of knowledge, patience, impartiality, and integrity, before he is qualified to pass a final judgment on

what is advanced on so momentous a cause, as that of the Christian religion.

In the third discourse he proves, from Rom. ii. 14, 15, the truth of this general proposition, that there is a natural law, or rule of moral action, written in the hearts of men. His arguments are, 1. the virtuous lives of some heathens, doing by nature the work of the law; 2. the force of conscience testifying their knowledge of such law; and, lastly, their private and judicial reasonings among themselves\*, referring to the confessed authority of it.

\* In this fine chain of argument, says our author, we may observe the peculiar art, by which it is conducted, and the advantage, resulting from such conduct to the main conclusion. For if the argument from *works* should seem of less weight (as it possibly might, after the apostle's own charge upon the heathen world, and in that age of heathen corruption) yet the evidence arising from *conscience*, which was an appeal to every man's own breast, could hardly be resisted. Or, if conscience could be laid asleep (as it might be by vice and ill habits) it was impossible they could deny the *debates* among themselves, or not see the indifference, which must needs be drawn from them.

Here it may be asked, to what end was the Christian law given, if there be a prior law of nature, to which men are responsible, and by which they will be judged? To this question he replies in the next discourse, by shewing, first, that the Christian law, to whatever ends it serveth, presupposes the existence of a prior natural law, by which its pretensions must be tried and examined, and which is therefore necessary to the support of the Christian, as of any other revealed law. Secondly, that the supposition of such natural law no way diminishes the honour of the Christian law; as it serves to many important *moral uses*, over and above those, to which the law of nature serves; and that, farther, it is of the most absolute *necessity* to the accomplishment of its own great purpose, the redemption of the world, which the law of nature could not effect, and which the divine wisdom ordained should only be effected through Jesus Christ. Lastly, that the benefits of the gospel institution may, must, in some measure, extend to all the sons of Adam, as well as to those, who are more especially enlightened by the Christian faith; that all

\* Και μεταξυ αλληλων λογισμων, κατηγορουντων, η και απολογουμενων. And their reasonings between one another, accusing, or else defending Taylor's Paraph.



mankind have an interest in the gospel, though we Christians are first and principally indebted to it.'

In the *fifth* discourse his lordship considers the penalties, or the pernicious consequences attending the violation of the law of nature, and the law of christianity. In the *sixth*, he proves, that all demands of greater evidence, than what we already have, for the truth of Christianity, are impertinent, presumptuous, and unwarrantable. In the *seventh*, he shews, how religion and civil justice have been perverted by the lusts of mankind, and made the instruments of cruelty and contention.

Sermon the eighth is an elucidation of this passage: "The end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned." 1 Tim. i. 5. St. Paul, in the preceding verse, warns Timothy against "giving heed to fables and endless genealogies;" our author therefore explains the text in this manner:

"But if ye must needs deal in the way of mythology and genealogy, I will tell you how ye may employ your ingenuity to more advantage. Take christian charity, for your theme: mythologize that capital grace of your profession; or, deduce the parentage of it, according to the steps, which I will point out to you. For it springs immediately out of a pure heart; which, itself, is derived from a good conscience; as that, again, is the genuine offspring or emanation of faith unfeigned. In this way, ye may gratify your mythologic or genealogical vein, innocently and usefully; for ye may learn yourselves, and teach others, how to acquire and perfect that character, which is the great object of your religion, and the end of the commandment."

The ninth discourse illustrates this excellent admonition, in St. Paul's epistle to the Romans: "In honour preferring one another." ch. xii. 10.

On this occasion his lordship gives us the following characteristics of true and false politeness.

"True politeness is modest, unpretending, and generous. It appears as little as may be; and, when it does a courtesy, would willingly conceal it. It chuses silently to forego its own claims, not officiously to withdraw them. It engages a man to prefer his neighbour to himself, because he really esteems him; because he is tender of his reputation; because he thinks it more manly, more Christian, to descend a little himself, than to degrade another.—It respects, in a word, the credit and estimation of his neighbour.

"The mimic of this amiable virtue, *false politeness*, is, on the other hand, ambitious, servile, timorous. It affects popularity;

is solicitous to please, and to be taken notice of. The man of this character does not offer, but obtrude, his civilities: because he would merit by this assiduity; because, in despair of winning regard by any worthier qualities, he would be sure to make the most of this; and, lastly, because of all things he would dread, by the omission of any punctilious observance, to give offence.—In a word, this sort of politeness, respects, for its immediate object, the favour and consideration of our neighbour.

The subject of the tenth sermon is our Saviour's reply to St. Peter. John xiii. 8. "If I wash thee not, thou hast no part with me."

Jesus condescended to wash the feet of his disciples; a ministry very common in the East, and usually performed by servants, in discharge of their duty towards their masters; or by inferiors, at least, in testimony of respect towards their superiors. He meant it as a lesson of humility and condescension to his disciples. But our author supposes, that by this ceremony, he likewise more particularly designed to signify the efficacy and value of his own precious blood, by which alone they, and all mankind, were to have all their sins purged and washed away for ever.

It may be objected, that our Saviour explains his own purpose very differently. The bishop replies: "that these emblematic actions were generally significative of more things than one; that the manner of Jesus was, on other occasions, to enforce that instruction, which was not the primary one in his intention; that he conveyed information to his disciples, as they were able to bear it; and that he left it to the Holy Ghost, whose peculiar province it was, to illuminate their minds in due time; to reveal all that had been obscurely intimated, and to open the full meaning of his discourses and actions, as well as to bring them all to their remembrance."

That our Saviour spoke of a spiritual purification is implied in what he says, ver. 10. "Ye are clean, but not all." Yet these words, at the same time, represent the eleven disciples as *already clean*, antecedently to the shedding of his blood. The cleanness therefore, which he means in this place, seems to consist only in that integrity of heart, which was necessary to make them worthy apostles and preachers of the gospel. This ceremony, considered only as a lesson of humility and Christian charity, very properly introduces the new commandment, which he solemnly and emphatically recommended to their attention immediately after.

But his lordship, who considers this transaction as an emblem of a proper and real propitiation by the blood of Christ, has supported his opinion in an able manner.

The



The subject of the next discourse is this very difficult passage, Mar. ix. 49. "Every one shall be salted with fire, and every sacrifice shall be salted with salt." Of these words his lordship proposes two interpretations, which he submits to the judgment of his readers. In the first he supposes, that they refer to the eternity of future punishments. As if our Lord had said: 'Such as are worthy to be cast into hell-fire shall be *salted*, or preserved from wasting (salt being the known emblem of incorruption, and thence of perpetuity) by the very fire itself. And [you may easily conceive how this shall be, for] every sacrifice, the flesh of every animal to be offered up to God in your Jewish sacrifices, is kept sound, and fit for use, by being (as the law directs in that case) salted with salt.' Just so, the fire itself shall act on these victims of the divine justice: like salt, sprinkled on your legal victims, it shall preserve the offenders entire, and in a perpetual capacity of subsisting to that use, to which they are destined.'

'If such, continues this learned writer, be the sense of the words, they contain the fullest and most decisive proof of that tremendous doctrine, the eternity of future punishments, which is any where to be met with in the scripture.'

We are far from thinking, that this text is a decisive proof of that tremendous doctrine. His lordship is very sensible of its invalidity: for the foregoing remark amounts only to this assertion; "If it be a proof, it is a decisive proof." And he observes very justly, that in this way of explaining these words, it will be difficult to shew their coherence with the subsequent verse, though they admit an application to the foregoing.

In the second interpretation, he explains the fire, mentioned in the text, of the fire of affliction: as if our Lord had said: "Every true christian, who is consecrated to my service, and would escape the punishment by fire in the world to come, shall be salted with fire, in the present world: that is, shall be tried with sufferings of one kind or other, can only expect to be continued in a sound and uncorrupt state by afflictions, which must search, cleanse, and purify your lives and minds, just as fire does those bodies, which it refines by consuming all the dross and refuse contained in them," &c. This, he thinks, is an easy, elegant, and useful sense; perfectly agreeable to what proceeds and follows the text.

Before we quit this subject, we may observe, that Macknight has suggested a third interpretation to this purpose: "Every one shall be salted *for* \* the fire of God's altar; salted by you,

\* *not* in the dative case: as *πυρὶ ἑαυτοῦ*, reserved for the fire.  
2 Pet. iii. 7.

my apostles, with piety, in order to be offered to God, &c. The reader, he says, will have no doubt of the meaning of the passage, when he considers, that our Lord is not giving a reason for the unquenchableness of hell-fire, as is commonly supposed; but a reason why his apostles should cut off their hands, and pluck out their eyes, if these members proved the occasion of sin, either to themselves or others. This, he thinks, is plain from the clause that follows: "If the salt have lost his saltiness," if you who are the salt of the earth, and whose office it is to salt others, have lost your saltiness, that is, your grace and goodness, "wherewith will you season it?" "Have salt in yourselves, and have peace one with another."—We must confess, however, that we are not perfectly satisfied with any of these expositions. Probably there is some error, or interpolation in the text.

In the twelfth sermon his lordship exposes the absurdity of self-conceit, from this plain, but instructive aphorism: "If a man thinketh himself to be something, when he is nothing, he deceiveth himself." Gal. vi. 3.

The last discourse is an apology for our reformers, in opposition to those who suppose, that our theological knowledge as much surpasses that of our forefathers at the Reformation, as *their* knowledge did the thick and gross ignorance of the monkish ages.

The author's arguments are to this effect:

"That our reformers had only to consult the Scriptures for a just idea of the Christian religion—that they were likely enough to understand those Scriptures, being invited, or rather impelled to the study of them, by the most active principles of human nature—that they could not but understand those Scriptures in all the more important points of doctrine, which they had so much time and occasion to consider, and which there wanted no more than a common skill in the language of scripture to understand—And that, lastly, they could not have understood those points better, than they did, even with all our real or fancied skill in philosophy, because, in truth, philosophy is not applicable to those points, being matters of pure revelation, and not susceptible of any additional clearness from the exertion of our best faculties, however improved."

Here we beg leave to observe, that though "our reformers might consult the scriptures for a just idea of the Christian religion," it does not follow, that they were qualified to understand them, according to their true sense and import.

The right interpretation of the Scriptures is attended with innumerable difficulties. A person, who purposes to go to the fountain-head, and form a proper notion of the doctrines they



they contain, must be perfectly skilled in the Hebrew and Greek languages, in all the figures and idioms of the oriental style. He must be acquainted with the facts, ceremonies, customs, controversies, errors, and heresies, to which the sacred writers allude. He must consider their views and arguments, and examine the context and connection of every obscure passage. He must distinguish those discourses, which were addressed to particular persons, from those, which are applicable to all mankind. He must entertain worthy notions of the Supreme Being, and pursue the dictates of impartial reason, without regard to any creed, or human system, of divinity. In short, he must investigate the genuine doctrines of christianity, with critical sagacity, and manly freedom.

Our reformers were pious and learned men; but they laboured under many disadvantages. Printing was then in its infancy. Books, proper for a critical study of the scriptures, were scarce and expensive. The Complutensian, which was the first edition of the New Testament, was begun in the year 1514, and published in 1522. Erasmus's edition, in Greek and Latin, with annotations, was published in 1516. That of Aldus, in Greek, in 1518\*; and that of Robert Stephens, in Greek, in 1546.

Luther began to preach against the abuse of indulgences in 1517, which introduced the Reformation. He wrote no regular comment on the New Testament; but only on some particular parts.

Calvin wrote some commentaries on the evangelists, &c. But, as father Simon observes †, "he was not sufficiently skilled in the Greek; and therefore he contented himself with adjusting the translations of others, to his own ideas."

In a short time the Reformation made a considerable progress in England. The Articles, commonly called king Edward's Articles, were drawn up by Cranmer and his assistants, and published by regal authority, in 1552 ‡. This then is about the meridian of the Reformation.

At this period our reformers had no commentators of their own communion, of any reputation, but Luther and Calvin. Beza's first edition of the New Testament, with notes, was published in 1556. But his larger annotations did not appear till the year 1582. And therefore the whole catalogue of ex-

\* See an account of the various editions of the New Testament, published between the year 1514, and 1546, in the Crit. Rev. for July 1776.

† Crit. Hist. vol. ii. cap. 25.

‡ With alterations in 1562, and 1571.

positors, besides those we have already mentioned, were the fathers, the school-men, and popish writers; few of whom, it is presumed, were calculated to inspire the reader with just and rational notions of Christianity.

If we look into the theological productions of some of our reformers, we find them involved in all the perplexities of the scholastic divinity, or the mysteries of Calvinism; plunged in the depths of predestination, election, reprobation, imputed righteousness, irresistible grace, and hereditary guilt; wavering from side to side; sensible of the errors of popery, on the one hand, and the absurdities of Calvinism on the other; yet timorous and irresolute, afraid to adopt any other sentiments, though evidently more agreeable to reason and common sense.

If, in the present age, the genuine doctrines of Christianity are not much better understood, than they were at the Reformation, the labour of innumerable writers of the greatest penetration and learning, in the last and the present century, has been spent in vain. All their elaborate editions of the scriptures, their polyglots, their dictionaries of the Old and New Testament, their concordances, harmonies, collations, paraphrases, translations, and commentaries, are, in some measure, a useless incumbrance in the republic of letters. But as this cannot be supposed, without the greatest absurdity, we must explode the idea suggested by an author, whom his lordship has quoted with approbation; that "the New Testament was as perspicuous to those, who first perused it, after the rejection of the papal yoke, as it can be to us *now*, or as it can be to our posterity in the *fiftieth* generation."

To these discourses the author has annexed a dissertation, or commentary on that remarkable part of the gospel history, in which Jesus is represented, as driving the buyers and sellers out of the temple.

In this disquisition he considers the fact, as a prophetic action, or a piece of scenery, under the cover of which Christ proposed, in the manner of the eastern sages, and especially of the Jewish prophets, to convey some momentous information to them, and to impress it with much force and energy on their minds. That it was taken in this light by the very persons, on whom this seeming outrage was committed, may, he thinks, be reasonably presumed, since they make no resistance to it, nor complain of any injury done them by it.

“In what manner, says his lordship, does he declare this purpose? Why, he makes a scourge of small cords, and, by the

re-



representative action of driving this profane company out of the temple, shews that he is come to break down that partition-wall, which separated the Gentile and the Jewish worshippers, to vindicate the despised Heathen from the insults offered to them, and to lay open the means of salvation to all people. *He began to cast out them that sold therein and them that bought, saying to them, It is written, my house shall be called a house of prayer for all the Gentiles.* The action, we see, is used as expressive of his design; and his design is clearly ascertained, by applying to himself the express words of Isaiah. The whole is, then, a prophetic information, by way of action, of the genius of Christianity, which was to extend its benefits even to the Gentiles.

‘ I have before acknowledged, that a secondary purpose of this transaction might be, to give the Jews to understand, how culpable they had been in permitting even a lawful traffic to be carried on in any part of their temple. For it was usual with Jesus to accomplish several ends by the same act, and even to lay the greatest apparent stress on that end, which was not first in his intention: of which some examples may hereafter be given. But the primary design of this act (and but for the sake of which it would not have been undertaken) I suppose, was, to point out the diffusive nature and influence of his spiritual kingdom.’

To these designs, which the author supposes our Saviour had in view, we may add another, which seems not less probable than the foregoing: viz. an intimation, that he was come to abolish all rites, ceremonies, and sacrifices of the leuitical law, and to convert the house of God into a house of prayer, for all nations, without distinction.

By these extracts the reader will perceive, that our excellent author has imitated the generous care and pains of the good householder, in providing things new and old; the latter for the benefit of the less intelligent; the former for the gratification of the learned and inquisitive reader.

---

*Viaggiana: or, detached Remarks on the Buildings, Pictures, Statues, Inscriptions, &c. of ancient and modern Rome. 8vo. 3s. Rivington.*

**T**HERE are few readers whose curiosity is not excited by an account of the antiquities of ancient Rome, which, though already described by many travellers, may yet afford new pleasure to a susceptible imagination, from the various lights in which it is possible to exhibit them. An attempt towards producing more vivid impressions of those objects, is the design of this volume. The first venerable piles with which

which the author presents us are, St. Peter's, the Vatican, castle of St. Angelo, Pamphili palace, and the Palatine hill; after which we meet with the following account of the amphitheatre of Vespasian.

• The amphitheatre, built by Vespasian, is one of the finest and most perfect remains of Roman magnificence. It was situated near the colossal statue of Nero, and not far from the residence of the emperor. It is five hundred and fifty feet long, four hundred and seventy broad, and one hundred and sixty high, sufficient to contain eighty thousand people seated, and twenty thousand standing. The orders of architecture that adorn this building are Doric, Ionic, Corinthian, and Composite; the stone with which it is built is the same that was used in many of the ancient edifices of Rome, an incrustation of the aqua Albunea, between Rome and Tivoli. It is remarkable that this water deposits its stony particles so fast, and in such quantities, as to choke up its own channel.

• The entrance to the amphitheatre is by eighty arcades, seventy-six of which were for the people, two for the gladiators, and the wild beasts, and two for the emperor and his suite, who came all the way under cover from the royal apartments. The wild beasts were not, as has been imagined, in this amphitheatre kept in dens under the arena, but were regularly brought from places set apart for them, called vivaria. The vivaria of Domitian are still to be seen. By the great freedom of ingress and egress, the many thousands that were present at the amphitheatre came in, and went out, with as much ease and convenience as so many hundreds: the different ranks knew their proper places, and took them without the least confusion.

These curiosities are succeeded by a description of the arches of Constantine and Titus, the Via Sacra and Forum, and the public prison. The latter of these is thus described.

• The first object of note that presents itself to your view after you are passed the arch of Septimius, is the prison, which was built by Tullus Hostilius, and enlarged afterwards by Ancus Martius, called *Il Carcere Mamertino*. The most horrid part of it, and the most ancient, is a dungeon, to which you descend a few steps, that seems to be built for eternity. The walls are exceedingly solid, and are made to slope inwards pyramidically, whilst the roof is left nearly flat, in order to counterbalance the lateral pressure. One can scarce help observing, that it is in great measure on this very principle that we are indebted to Sir Christopher Wren for the cupola at St. Paul's. Now the first was erected in the time of the kings. It is in this prison that they show the mark of St. Peter's head against the wall, and the miraculous fountain that sprung up for the baptism of the prisoners. It is to this also that Juvenal alludes



in his third satire. And Sallust in his conspiracy of Catiline.

We are next introduced to the temple of Jupiter Tonans, the Tarpeian Rock, and the Capitol. In the account of the last of those articles, we meet with a remark which affords a strong presumption of the Roman cruelty, that has never been noticed by any of their writers.

### C A P I T O L.

The sites of the buildings on the Capitol, of which there are no vestiges remaining, have been the subject of much controversy to the antiquarians. The two considerable ones were the temple of Jupiter Feretrius, and of Jupiter Capitolinus; but on which of the two summits of the Capitoline hill each stood, is a much disputed question. The ancients, however, both in prose and poetry, seem to join the Capitol and the Tarpeian very often together, and on the other hand the Capitol has been said positively to stand on the opposite mount, now known by the name of the church Araceli, that is built on it. In the plain, between these summits into which the Capitoline hill is still divided, stands the famous statue of Marcus Aurelius. It is copper, and of course hollow. This is an advantage that bronze statues have over those that are made of stone or marble, that you are at liberty to make the legs substantial, the body light; whereas the contrary obtains in the others; for marble bodies must be supported. As to the temple of Jupiter Capitolinus, we know little of it, but by tradition, which is a kind of information not the most to be depended on in matters of art. The first, which Tarquin erected, was burnt down in the civil wars. The second, built by Scylla, fell in the Vitellian sedition. Vespasian saw his compleated, and died; which also drew after it the destruction of the Capitol, for it was burnt immediately upon the death of the emperor. Domitian built a fourth. The gilding of this temple, in the days of Plutarch, was esteemed at two million and a half of our money. Gilding indeed in those days was plating, which may account for the enormity of a sum expended in one single article of ornament; about an eighth of the whole expence of St. Peter's, a building more spacious than any ancient structure, and the most magnificent of all modern ones, of which the Capitol was little more than a third in length, and not one fourth in breadth. Under the porticos, and within the courts of the palace of the Curators, (Conservatori) are preserved fragments of Colossal statues, sarcophagi, and bas reliefs of curious history. There are also Egyptian statues, of which the character is varied according to the age that produced them: the first and most ancient approaches nearly in form to the Chinese; the figures of this kind have small eyes, and diminutive features. The second resembles that of the Moors in their large full eye, thick lip, and flat nose. The third, after the Alexandrian conquest, is

Grecian. It is remarkable, that the most unseemly character exhibits the greatest knowledge of the art, and is scrupulously exact in proportion. This nicety extends also to the animals of Egyptian sculpture, specimens of which are to be seen in variety through ancient Rome. Adrian seems to have enriched his Capitol with great abundance of the arts of Egypt, and to have paid particular attention to their merit. This prince, in his progress through foreign countries, made collections of their several curiosities, and brought home what was peculiar to each. The statues of the captive kings that are to be seen in this place exhibit a striking instance of Roman cruelty, I mean in their want of hands and arms; there are two of them, one of which is without the former, the other the latter. It should appear from these testimonies, that speak too plainly to be mistaken, that the custom was, however cruel, and unworthy of a great people, to maim the principal captives in a great triumph, in order to increase their humiliation, by rendering them totally helpless. This is too true; neither can it with the least shadow of probability be objected, that the statues alluded to are fragments; since it is manifest, on inspection only, that they are finished things, and what the artist intended they should be. For nothing can be clearer than that the one never had more than one arm, or the other more than one hand.

A great number of other articles is afterwards described, too tedious to enumerate, and for an account of which we refer our readers to the work.

*A General History of the Science and Practice of Music, by Sir John Hawkins. In Five Volumes. 4to. 6l. 6s. boards. (Continued from vol. xlii. p. 414.)* Payne.

**I**N our last Review we gave an account of the Preliminary Discourse with which this intelligent writer has introduced his work to the public, and we now proceed to the examination of the History.

Sir John Hawkins sets out with regretting in an emphatical manner the irreparable loss which the world has sustained, as well in respect to the inventions as transactions of men, by those great vicissitudes, whether natural or political, that so frequently involve the memorials of past ages in impenetrable obscurity. Reflections of this kind are perhaps more strongly suggested by the history of music, than by that of any other subject. The evanescent nature of sound, with the impossibility of transmitting an adequate representation of its extremely delicate and infinitely various inflexions, must for ever render this curious part of science particularly susceptible of the ravages of time, as well as those of barbarism. To this  
may



may be added, that on account of the general unacquaintance of the learned with the principles of the art, such writings of the ancients as, if preserved, might have at least conveyed a faint idea of their progress in musical composition, have been irrecoverably sunk in oblivion, with many of the productions of former times. To the total wreck of this species of literature, has been owing the dispute, so much agitated by some writers, respecting the superiority of ancient and modern music; a contest, we believe, concerning which those by whom it was supported, were in general ill qualified to decide: and this opinion is confirmed by the author of the present work.

Sir John Hawkins justly observes, there can be no doubt but that vocal music is more ancient than instrumental, since mankind were endowed with voices before the invention of instruments; but the great question is, at what epoch a system began to be formed; a subject which naturally leads to an inquiry into the time of the invention of instruments. In pursuing this curious subject our author recites with great exactness the accounts delivered by different writers of the invention and form of the various kinds of lyre, with those of the plectrum and pipe; of which representations are given in plates.

In the three succeeding chapters of the work, the author investigates the various systems of ancient music, so far as can be collected from the scattered information which is to be found on the subject. As this inquiry could not be rendered intelligible to our readers without the assistance of diagrams, we shall only observe, that the systems investigated are those of Terpander, Philolaus, and Pythagoras. After these we are presented with the *Señio Canonis* of Euclid, allowed by the most eminent writers to have been the first essay towards a determination of the ratios by the supposed division of a chord; and with an account of the several genera, equally distinct and scientific. Next follows an investigation of the ratios of the diapente, diatessaron, and the various other musical intervals, which is succeeded by an account of the species or colours of the several genera; and this by an inquiry into the doctrine of the modes, moods, or tones.

The biographical part of the work commences with an account of Pythagoras, who seems to be justly considered as the father of music; in treating of whom, Sir John Hawkins delivers the sentiments of different writers respecting the music of the spheres; a doctrine which, though not demonstrable to the senses, is however poetical and sublime. We are next entertained with an account of Aristoxenus, with that of the

several Greek musicians, whose writings have been published by Meibomius and other editors; for which we refer our readers to the work; as likewise for the curious question, whether the ancients had music in consonance.

After an inquiry into the state of music in the earlier ages of the world, and after tracing the ancient system from its rudiments to the perfection it attained about the end of the third century, our author proceeds to relate the subsequent improvements in the art; and points out who those were that by their ingenuity and labour established the admirable system, which is now universally adopted in all civilized nations.

We shall lay before our readers an extract from this part of the work, where the historian endeavours to ascertain the period at which music was first introduced into the service of the church.

It has already been observed, that the science of harmony was anciently a subject of philosophical enquiry; and it is manifest, from the account herein before given of them and their writings, that the Greeks treated it as a subject of very abstract speculation, and that they neither attended to the physical properties of sound, nor concerned themselves with the practice of music, whether vocal or instrumental. Ptolemy was one of the last of the Greek harmonicians; and from his time it may be observed, that the cultivation of music became the care of a set of men, who, then at least, made no pretensions to the character of philosophers. This may be accounted for either by the decline of philosophy about this period, or by the not improbable supposition, that the subject itself was exhausted, and that nothing remained but an improvement in practice on that foundation which the ancient writers, by their theory, had so well laid. But whatever may have been the cause, it is certain, that after the establishment of Christianity the cultivation of music became the concern of the church: to this the Christians were probably excited by the example of the Jews, among whom music made a considerable part of divine worship, and the countenance given to it in the writings of St. Paul. Nor is it to be wondered at by those who consider the effects of music, its influence on the passions, and its power to inspire sentiments of the most devout and affecting kind, if it easily found admittance into the worship of the primitive Christians: as to the state of it in the three first centuries, we are very much at a loss; yet it should seem from the information of St. Augustine, that in his time it had arrived at some degree of perfection; possibly it had been cultivating, both in the Eastern and Western empire, from the first propagation of Christianity. The great number of men who were drawn off from secular pursuits by their religious profession, amidst the  
bar-



barbarism of the times, thought themselves laudably employed in the study of a science which was found to be subservient to religion : while some were engaged in the oppugning heretical opinions, others were taken up in composing forms of devotions, framing liturgies ; and others in adapting suitable melodies to such psalms and hymns as had been received into the service of the church, and which made a very considerable part of the divine offices : all which is the more probable, as the progress of human learning was then in a great measure at a stand.

But as the introduction of music into the service of the church seems to be a new æra, it is necessary to be a little more particular, and relate the opinions of the most authentic writers, as well as to the reception it at first met with, as its subsequent progress among the converts to Christianity. If among the accounts to be given of these matters, some should carry the appearance of improbability, or should even verge towards the regions of fable, let it be remembered, that very little credit would be due to history, were the writer to suppress every relation against the credibility whereof there lay an objection. History does not propose to transmit barely matters of real fact, or opinions absolutely irrefragable ; falsehood and error may very innocently be propagated, nay the general belief of falsehood, or the existence of any erroneous opinion, may be considered as facts ; and then it becomes the duty of an historian to relate them. Whoever is conversant with the ecclesiastical historians must allow that the superstition of some, and the enthusiasm of others of them, have somewhat abated the reverence due to their testimony. But notwithstanding this, the characters of Eusebius, Socrates, Sozomen, Theodoret, and Evagrius, for veracity and good intelligence, stand so high in the opinion of all sober and impartial men, that it is impossible to withhold our assent from the far greater part of what they have written on this subject.

The advocates for the high antiquity of church-music urge the authority of Saint Paul in its favour, who, in his Epistle to the Ephesians, charges them to speak to themselves in psalms, and hymns, and spiritual songs, singing and making melody in their hearts to the Lord ; and who exhorts the Colossians to teach and admonish one another in psalms, hymns, and spiritual songs. Cardinal Bona is one of these ; and he scruples not to assert, on the authority of these two passages, that songs and hymns were, from the very establishment of the church, sung in the assemblies of the faithful. Johannes Damascenus goes farther back ; and relates, that at the funeral of the Blessed Virgin, which was celebrated at Gethsemana, the apostles, assisted by angels, continued singing her requiem for three whole days incessantly. The same author, speaking of the ancient hymn called the Trisagion, dates its original from a miracle that was performed in the time of Proclus, the archbishop : his account is, that the people of Constantinople be-

ing terrified with some portentous signs that had appeared, made solemn processions and applications to the Almighty, beseeching him to avert the calamities that seemed to threaten their city, in the midst whereof a boy was caught from among them, and taken up to heaven; who, upon his return, related, that he had been taught by angels to sing the hymn, in Greek.

Ἄγιος ὁ Θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς.

Holy God, holy and strong, holy and immortal, have mercy upon us.

‘The truth of this relation is questioned by some, who yet credit a vision of St. Ignatius; of which Socrates, the ecclesiastical historian, gives the following account: ‘St. Ignatius, the third bishop of Antioch, in Syria, after the apostle Peter, who also conversed familiarly with the apostles, saw the blessed spirits above singing hymns to the Sacred Trinity alternately, which method of singing, says the same historian, Ignatius taught to his church; and this, together with an account of the miracle which gave rise to it, was communicated to all the churches of the East.’ Nicephorus, St. Chrysostom, Amalarius, and sundry others, acquiesce in this account of the origin of antiphonal singing: as do our countrymen, Hooker, Hammond, Beveridge, and Dr. Comber.

‘By the Apostolical Constitutions, said to have been, if not compiled by the apostles themselves, at least collected by Clement, a disciple of theirs, the order of divine worship is prescribed; wherein it is expressly required, that after the reading the two lessons, one of the presbyters should sing a psalm or hymn of David; and that the people should join in singing at the end of each verse. It would be too little to say of this collection, that the authority of it is doubted, since it is agreed, that it did not appear in the world till the fourth century: and the opinions of authors are, that either it is so interpolated as to deserve no credit, or that the whole of it is an absolute forgery.

‘Hitherto, then, the high antiquity of church-music stands on no better a foundation than tradition, backed with written evidence of such a kind as to have scarce a pretence to authenticity: there are, however, accounts to be met with among the writers of ecclesiastical history, that go near to fix it at about the middle of the fourth century.’

Having determined the commencement of music in the Christian worship, the historian next mentions the particular persons under whose protection it was cultivated with the greatest zeal and success. Those were, St. Basil, St. Chrysostom, and St. Ambrose; the latter of whom instituted that method of singing, which from him has been denominated the Cantus Ambrosianus, or Ambrosian Chant. Sir John Hawkins



kins observes in respect of this name, that it appears not to have specified any determined series of notes, but was only invented to express in general a method of singing agreeable to some rule prescribed or taught by that father. It is however supposed to have had a reference to the modes of the ancients, at least to those of Ptolemy, which our author has proved, in a preceding part of the History, to have been exactly coincident with the seven species of the diapason; though St. Ambrose conceiving all above four to be superfluous, reduced them to that number, in which he retained, but under other denominations, the Dorian, Phrygian, Lydian, and Myxolydian modes. The design of the reverend patriarch, as our author farther remarks, was to introduce a kind of melody founded on the rules of art, and yet so plain and simple in its nature, that the whole congregation might sing it.

Among the improvements of music subsequent to this period, our author mentions in terms of peculiar distinction those made about the end of the sixth century, by St. Gregory the Great, the first pope of that name; a man, as he justly observes, not more remarkable for his virtues than for his learning and profound skill in the science of music. The first improvement made by this venerable pontiff was the invention of that kind of notation by the Roman letters, which is used at the present time. But he is chiefly celebrated for having encreased the number of tones from four to eight, and for the institution of what is called the Gregorian Chant, or plain song. Of the reformation which he effected in the music of the church, our author has selected an account from Maimbourg's *Histoire du Pontifical de St. Gregoire*.

Notwithstanding all the care of pope Gregory, the method of singing which he introduced into the churches, became in a short time extremely corrupt, as is clearly shewn by our author, who has greatly elucidated by his researches this interesting part of musical history. It appears however, from the zeal almost universally discovered for the removal of those corruptions, in what high esteem the choral service was then held in different nations of Europe. To consider and reform the state of it, was not only regarded by pope Adrian as an object of great importance, but attracted likewise the peculiar attention of the emperor Charlemagne. It ought to be observed at the same time, that though such a reformation of the chant as should render it more decent and solemn, was highly laudable, yet it was prosecuted in those ages with a degree of attachment superior to what was discovered for those parts of divine worship which were at least of equal importance. We have unquestionable evidence that the monks of that time were

far more conspicuous for their vocal abilities, than either learning, acquaintance with the scriptures, or piety.

Sir John Hawkins thinks it is highly probable, that from the time of its original institution, the cantus ecclesiasticus pervaded the whole of the service: it is at least certain, he observes, that after the final improvement of it by St. Gregory, all the accounts of the Romish ritual, and the manner of celebrating divine service in the Western church, lead to the belief that, excepting the epistles and gospels, and certain portions of scripture, with the passion and martyrology, the whole of the service, even the prayers and penitential offices, were sung. In confirmation of this opinion the author produces such evidence, as displays the great extent of his researches in the prosecution of the subject, which he has placed in so perspicuous a light, by having not only recourse to historians, ecclesiastical writers, and poets, but even to the authority of manuscripts. We shall present our readers with the following account of, and extracts from, a curious manuscript on this subject, which has been consulted by our author.

Dr. Wallis had once in his hands a manuscript, which upon examination proved to be a Greek ritual; it had formerly been part of the famous library founded at Buda by Matthæus Corvinus, king of Hungary, in 1485. In 1529 the city of Buda was taken by the Turks, and in 1686 retaken, after a long siege, by the forces of the emperor Leopold.

A description of this manuscript, and a general account of its contents is extant in a letter of Dr. Wallis to some person, probably the owner of it, who seems to have referred to the doctor as being well skilled in music; the doctor's opinion of it may be seen in the copy of his letter inserted at length at the bottom of the page\*. It has lately been discovered that the MS. abovementioned was the property of Mr. Humfrey Wanley, as appears by a letter of his to Dr. Arthur Charlett, inserted also in the note, in which he offers to part with it to the university of Oxford. It is to be conjectured that the university declined purchasing it, and that Mr. Wanley disposed of it to the earl of Oxford, for in the printed Catalogue of the Harleian manuscripts in the British Museum, No. 1613, is the following article.

---

"\* I have seen and cursorily perused that ancient Greek manuscript which is said to have been found in Buda, at the taking of that place from the Turks in the present war between the German emperor and the Turk.

"It is elegantly written in a small Greek hand, and is judged to be at least three hundred years old. The form of the letter is much different from that of those which we now use, and not easy to be read by those who are not acquainted with the Greek hand used in the manuscripts of that age.

" It



"Codex chartaceus in 8vo, ut ajunt, majori, diversis manibus scriptus, et Græcorum more compactus; quem Dño Henrico

"It bears, after the first three leaves, this title *Αρχὴ συν Θεῷ ἀγίῳ τῆς παπαδικῆς Τέχνης*, which I take to intimate thus much: here begins, with the assistance of the sacred Deity, the patriarchal art; for I take *παπας* then to signify as much as pope or patriarch, which is farther thus explained: *ἀκολουθίαι ψαλλόμεναι ἐν Κωνσταντινουπόλει, συντιθεσθαι τὰ τῶν κατὰ χαιρὸς εὐρισκομένων ἐν αὐτῇ ποιητῶν παλαιῶν τε καὶ νέων*. That is, the order of services in Constantinople composed by poets, such as from time to time have been there found, as well ancient as modern; so that it seems to be a pandect or general collection of all the musical church-services there used, as well the more ancient, as those which were then more modern; after which it thus follows: *ὡς ἡ ἀρχὴ σημοῖδια καὶ αἱ τῶν φωνῶν*, beginning with the musical notes and their sounds.

"After which title we have accordingly for about five leaves, an account of the musical notes then in use, their figures, names, and significations; without which the rest of the book would not be intelligible, and even as it is, it will require some sagacity and study to find out the full import of it, and to be able to compare it with our modern music.

"The rest of the book consists of anthems, church-services for particular times, and other compositions, according to the music of that age, near a thousand I guess of one sort or other, or perhaps more.

"The whole consists of four hundred and thirteen leaves, close written on both sides in a small Greek hand, in the shape or form of what we would now call a very large octavo, on a sort of thick paper used in the eastern countries at that time.

"There is for the most part about twenty-eight lines in each page, that is fourteen lines of Greek text, according to which it is to be sung; not such as those which we now use, nor like those of the more ancient Greeks, which they called *melic* of which Meibomius gives us a large account out of Alypius. But a new sort of notes, later than those of the ancient Greeks, but before those of Guido Areteus, which we now use; and commonly two or three compositions in one leaf, with the author's name for the most parts.

"I do not find in it any footsteps of what is now common in our present music; I mean compositions in two, three, four, or more parts; all these, for ought I find, being only single compositions.

"That which renders it most valuable is this; we have of the more ancient Greek musicians seven published by Marcus Meibomius in the year 1652, Aristoxenus, Euclid, Nicomachus, Alypius, Gaudentius, Bacchius, and Aristides Quintilianus, before that of Martianus Capella in Latin. I have since published Ptolemy's *Harmonics* in the year 1682, and I have now caused to be printed Porphyry's *Commentary on Ptolemy and Bryennius*, which are both finished some while since, and they will thereby come abroad as soon as some other things are finished which are to bear them company. All these, except Martianus Capella, in Greek and Latin, and these are thought to be all the Greek musicians now extant.

"But all these concern only the theoretical part of music; of the practical part of it, that is, musical compositions of the ancient Greeks,

rico Worflejo in Terra Sancta peregrinanti dono dedet Notaræ (Notaræ an Notarios;) tunc Metropolitæ Cæsariensis; qui exinde, de mortuo doctissimo suo avunculo, factus est Patriarcha Hierosolymitanus; adhuc, ni fallor, superstes. In illo habentur varia Ecclesiæ Græcæ Officia, Cantica, &c. Græce descripta, Notulisq; Græcis Musicalibus insignita. Non iis dico, quæ priscis seculis apud Ethnicos Poetas et Philosophos in usu fuerunt;

Greeks, it hath been thought till that, there was not one extant at this day, whereby we have been at a loss what kind of compositions theirs were, and how theirs did agree or disagree with what we now have, and it is a surprize to light at once upon so many of them.

" 'Tis true that all those are more modern than those of Aristoxenus, Euclid, Nicomachus, and others of the more ancient Greeks, being all since the times of Christianity, and such as were used in the Greek church of Constantinople: but they are much more ancient than any were thought to be extant.

Your's

JOHN WALLIS."

' Copy of Mr. Wanley's letter to Dr. Charlett.

" Honoured Sir,

London, June 13, 1698.

" I cannot forbear sending you word of the good fortune I have lately had to compass a Greek manuscript, which contains the art of singing, with the names, powers, and characters of their musical notes, in great variety. And a collection of anthems, hymns, &c. set to their musick by the best masters of Constantinople, as intended and used to be sung in their churches upon all the chief festivals of the year. It has likewise the musical part of their common liturgy with the notes; and both these, not only of the later music of the said masters, but very often the more ancient too, used before their times. The names of these masters prefixed to their compositions, are about threescore in number, some of which I here set down: [Here follows a long list of Greek names, which it is needless to insert, as the MS. is yet in being and accessible.]

" I believe many of their names, and much more their works, might have been long enough unknown to us without the help of this book. Here is likewise a sprinkling of the music used in the churches of Anatolia, Thessalonica, Thebes, and Rhodes, besides that piece called *Περὶ τῆς ψαλμῶν*, and other tracts.

" The MS. was taken from the Turks in plundering Buda, about the year 1686, and was afterwards bought by an English gentleman for 4l, but lying here at great charges, cannot afford to sell it so cheap. It is about 300 years old, fairly written upon cotton paper, taking up above four hundred leaves in a large 8vo.

" The book ought to be placed in the publick library; and if, sir, you are willing to think that the university will consider me for it, I will bring it along with me the next week: if not, I can be courted to part with it here upon my own terms.

I am reverend and honoured Sir,

Your most faithful and obedient servant,

HUMFREY WANLEY."

" For the Rev. Dr. Charlett,

Master of University college, in Oxford."

quarum



quarum etiamnum nonnullæ restant quasi e Naufragio Tabulæ : sed alterius planè formæ, quas ante plurima secula introductas adhuc retinet hodierna Græcorum Ecclesia."

\* Mr. Wanley has inserted the rubrics in the order in which they occur ; these are to be considered as so many distinct heads, and give occasion for an explanation of many difficult words made use of in them, and also in the offices ; in which he discovers great learning and sagacity.'

We are sorry that we cannot gratify our readers with a specimen of the character in which this curious manuscript is written, or of the musical notes. Our author, however, who appears to have spared no expence in the execution of the present work, has given the initial and final pages of the MS. mentioned, in that kind of transcript which is distinguished by the name of fac-simile.

The part of the volume to which we are advanced, abounds so much with judicious observations, and original matter, that we are at a loss to make any selection of particular passages, at the same time that it would greatly exceed the limits of a Review, to give even a summary detail of the narrative. Some of our author's remarks, however, with respect to Guido Aretinus, we cannot omit mentioning, as being not only new, but of importance in a History of Music.—He observes, that those who have ascribed the invention of music in consonance, with that of the polyplestral species of instruments, to Guido Aretinus, are in a great mistake, as not the smallest intimation of the kind is to be found in the writings of that author. The historian evinces, that symphonic music was known in the eighth century, and he accounts in a rational manner for the error of those who have ascribed it to Guido ; relating likewise many particulars of the life and character of that person, which appear to have been developed with much pains from the obscurity in which they were involved.

Guido was a native of Arezzo, a city in Tuscany, and having been taught the practice of music in his youth, became afterwards a monk of the order of St. Benedict. In his retirement he devoted himself to the study of his favourite science, particularly the system of the ancients, and above all to reform the method of notation ; when he invented the hexachord, a method of great use in facilitating the instruction of choral music. The same he had acquired in the science, reaching as far as Rome, he was invited to that capital by the pope, who was extremely desirous to see and converse with him. Upon the sight of an antiphonary which Guido had brought with him, the pope is said to have looked on it as a prodigy, and would not stir from his seat till he had learned to sing off a verse.

a verse. Guido afterwards composed a tract on music, entitled *Micrologus*, with various other compositions on the same subject; and it appears from the evidence produced by our author, that Guido, so far from continuing a private monk, as several writers have represented, was actually promoted to the place of a dignitary of the church, being even an archbishop, and a member of the sacred college.

Sir John Hawkins observes, that it was in the cathedral church of Canterbury that the choral service was first introduced into England; to which place, and the churches of Kent, it was confined till the arrival of Theodore, when it afterwards spread over the whole kingdom.

An anecdote mentioned by our author respecting the primitive simplicity of Putta, bishop of Rochester, deserves to be mentioned. Being driven from his see by Ethelred, king of the Mercians, in 677, he retired to Scroulse, the bishop of Mercia, where obtaining a small cure, and a portion of ground, he remained in that country, totally unsolicitous for the restitution of his former dignity, and even went about, teaching choral music wherever he could find entertainment.

We shall here suspend the prosecution of this work, in which it is justice to acknowledge that the author not only discovers great industry in his researches, but that he has likewise arranged his materials in distinct order, illustrating them, as he proceeds, with judicious observations.

[ *To be continued.* ]

---

*Historical Memoirs of the Author of the Henriade. With some Original Pieces. To which are added, Genuine Letters of Mr. de Voltaire. Taken from his own Minutes. Translated from the French. 8vo. 3s. 6d. Durham.*

THE subject of this volume were alone sufficient to engage the attention of every reader of sentiment and taste, tho' it had not the additional excitement to curiosity, in being the production of the celebrated person of whom it treats. That such it is in fact, there appears not any reason to doubt. The anecdotes in the narrative are sometimes of so private a nature, that we can hardly suppose them to have been dictated by any other person than Voltaire. But besides this circumstance, they breathe the spirit of the reputed author, rendered yet more amiable by the evident tokens of candour, which we believe has been rarely considered as one of the qualifications of this distinguished and animated writer.

It is remarkable that in these biographical memoirs the birth of Mons. de Voltaire is not precisely ascertained. Some, we are told, fix it to the 20th of February, others to the



20th of November, 1694; and there are extant medals of him bearing each of those dates. When only twelve years old, this extraordinary genius having written some verses that appeared surprising for his age, he was introduced, by the abbé Chateauneuf, to the celebrated Nivon de l'Enclos, who conceived so favourable an opinion of his talents, that he bequeathed to him the sum of two thousand livres to buy books.

Immediately after leaving the Jesuit's College, young Voltaire was entered to the study of the law by his father, who was treasurer of the chamber of accounts; but soon contracting a dislike to a profession so little adapted to his taste, he resolved to devote himself to the cultivation of the belles-lettres. When extremely young, he was admitted to an intimacy with persons of distinguished rank and genius; on which account, and because he made verses, his father often expressed apprehensions of his being entirely ruined.

At the age of eighteen he began the tragedy of Oedipus, in which he proposed to introduce choruses after the manner of the ancients; but he was afterwards convinced of its being impracticable on the French stage. He had no sooner finished this production than he began the *Henriade*, though we are told, that at this time, his acquaintance with the rules both of the drama and epic poetry, was extremely imperfect. Having one day read several cantos of his poem to the young president de Maisons, his intimate friend, he was so teased with objections, that he lost patience, and threw his manuscript into the fire, which was however preserved with difficulty by M. Hanaut, who was present. The mortification experienced by the author, on publishing this poem when only a sketch, joined to the unsuccessful representation of the tragedy of *Mariamne* about the same time, determined young Voltaire to print the *Henriade* in England. Of the generous patronage he met with in this country, and the effect it had on his fortune, we have the following account.

'King George I. and more particularly the princess of Wales, afterwards queen of England, raised an immense subscription for him. Their liberality laid the foundation of his fortune: for on his return to France in 1728, he put his money into a lottery established by Mr. Desforts, comptroller-general of the finances. The adventurers received a rent charge on the Hotel-de-Ville for their tickets; and the prizes were paid in ready money; so that if a society had taken all the tickets, it would have gained a million of livres. He joined with a numerous company of adventurers, and was fortunate.'

His

His passion for the Muses suffering no abatement from this change of circumstances, he continued to cultivate the belles lettres, and in the year 1730, published his Brutus, which may justly be reckoned one of the best and most spirited of his tragedies. This was succeeded the following year by Zara, which, as the biographer informs us, narrowly escaped being damned.

About this time a new avocation engaged the attention of our literary and indefatigable hero. In company with the marchioness of Chatellet, with whom he was intimately acquainted, he studied the principles of Newton, and the systems of Leibnitz. For this purpose they retired to Cirey, in Champagne, where they lived several years, during two of which their society was joined by Mr. Kænig, an eminent mathematician. Here Mr. Voltaire caused a gallery to be erected, where they performed all the experiments on light and electricity.

During the intervals of this employment he composed his tragedy of Alzira, which made its appearance in January, 1736, and met with great applause. The success of this piece the author candidly ascribed to his absence, saying, *laudantur ubi non sunt, sed non cruciantur ubi sunt.*

In the month of October that same year, he produced the comedy of The Prodigal Son, but not under his own name; probably to avoid the malicious opposition and abuse which he had repeatedly met with on those occasions. This comedy had great success, and the author exhibited an instance of generosity, in giving the profits to two young men who had come to Cirey while he resided with Madam de Chatellet.

A study of a more abstruse nature now employed his attention, which was the writing "The Elements of the Newtonian Philosophy;" and it was remarkable, that the approbation which he expressed of the principles of Newton and Locke, procured him a new set of opponents. During his application to this subject, however, he amused himself occasionally in writing the "Maid of Orleans," a comic poem, and full of fancy, but afterwards discredited by the indecent interpolations of abandoned scribblers, in some surreptitious editions of it.

On an excursion which M. Voltaire made to Brussels about this time, he there met with the unfortunate Rousseau, who was already become known to the world for his literary talents. Of their first, and, we believe, only meeting, we have the following account.

' The



‘ The two poets had an interview, and soon conceived a strong aversion from each other. Rousseau having shewn his antagonist a lyric epistle addressed to posterity, met with this repartee: *my friend, this letter will never be delivered according to its direction.* Rousseau never forgave this piece of raillery. There is extant a letter from Mr. de Voltaire to Mr. Linant, containing the following passage: “ Rousseau despises me because I am careless in my rhimes, and I despise Rousseau because he is only a rhimer.”

We insert the subsequent anecdote, contained in a note on this passage, as an additional instance of Rousseau’s extreme ingratitude to his benefactors, which was so remarkably conspicuous in his behaviour to the celebrated Mr. Hume.

‘ We observe by a letter of a Mr. de Médin, to a Mr. de Messe, of the 17th of February 1737, that the poet Rousseau had not corrected his morals at Brussels; we here give it our readers. “ You will be surprised at my misfortune—some of my bills have been protested and returned:—on Tuesday night I was arrested and thrown into jail. Would you believe it, that rascal Rousseau, that scoundrel, that monster, who, for six months past never eat or drank, except at my table, to whom I have done numberless services of the greatest importance, was the cause of my being arrested? He irritated the holder of the bills against me, and at last this monster, this offspring of Satan, after drinking with me at my table, kissing and embracing me, served as a spy to the officers, who dragged me out of my house at midnight. Never was villainy so black, I cannot reflect upon it without horror.—If you knew all that I have done for him! —Patience!—I hope this accident will make no alteration in our friendship.—What a difference between that hypocrite and Mr. de Voltaire, who has honoured me with his friendship and assistance!”

The next incident in the Memoirs affords a strong contrast to the preceding. It is the origin of the correspondence between Voltaire and his Prussian majesty; a correspondence equally honourable to each of the parties, and the most memorable instance in history, not excepting the age of Augustus, of mutual friendship and esteem between a royal and a literary person. This correspondence commenced by letters in the year 1736; soon after which they had an interview at Meuse, a small castle near Cleves, and in 1740, Voltaire went to Berlin, to pay his court to that monarch.

M. Voltaire, soon after his return to Brussels, wrote the tragedy of Mahomet, the opposition to which received the countenance of cardinal Fleury, who advised him to withdraw his performance. It is remarkable, however, that the

author published this obnoxious play, with a dedication to Benedict XIV. and it appears to have been well received by that liberal and moderate pontiff.

In 1743, he produced the tragedy of Merope, the performance of which gave occasion to a ludicrous incident, mentioned in the following letter.

“ Merope is not yet printed, I am afraid it will not succeed so well in the closet as on the stage.—The piece is not mine; it is Mademoiselle Dumenil’s.—What think you of an actress that kept the audience in tears through three successive acts?—The public have run into a little mistake, and given me credit for a part of the extreme pleasure given them by the actors. The seduction was so great, that the pit, with loud shouts, insisted upon seeing me. I was seized in the hiding place, where I had squatted for shelter, and brought by force into the box of marshal Villars’s lady, who was there with her daughter-in-law.—The pit was mad; they called out to the duchess de Villars to kiss me, and they made so much noise, that she was obliged to comply by order of her mother-in-law.—Thus have I been kissed in public, as was Alain Chartier, by the princess Margaret of Scotland; but he was asleep, and I was wide awake.”

In a short time after he takes another journey to the king of Prussia, in consequence of repeated invitations; and it is said, that on this occasion he performed a singular service to the French king, though of any particulars relative to it we are not informed. In 1744, he was appointed historiographer of France, which he called a pompous trifle. It is acknowledged however, that this appointment was the motive which induced him to engage in the History of the War of 1741, as well as the Campaign of 1744, and the Age of Louis XIV.

According to these Memoirs, M. Voltaire was entrusted with the secret of the proposed descent upon England in the year 1746, and even employed to write a manifesto on that occasion, a copy of which is here published.

Accompanying Madam de Chatellet to the court of king Stanislaus at Luneville, in 1748, he there brought upon the stage the comedy of Nanine, and in the same year the tragedy of Semiramis.

In 1750, Voltaire again returned to Berlin in pursuance of another strong invitation from his Prussian majesty, and leave obtained from the French king for that purpose. On his arrival at Berlin he was presented with the order of Merit, the key of chamberlain, and a pension of twenty thousand livres.

‘ He was attached, says the Memoirs, to the king of Prussia by the most respectful regard, as well as by their conformity of taste,



taste. He has a hundred times said, that that monarch was as agreeable in company, as he was formidable at the head of an army: and that he had never more pleasing evening parties at Paris, than those to which that prince would have constantly admitted him. His regard to the king of Prussia rose to a degree of enthusiasm. His apartments were under the king's, and he never quitted them but to go to supper. The king composed his works in philosophy, history, and poetry, in the upper apartments, while his favourite cultivated the same arts and the same talents in the lower. They communicated their works to one another. The Prussian monarch wrote his *Memoirs of the House of Brandenburg at Potzdam*; and the French author having carried his materials with him; wrote his *Age of Louis XIV.* at the same place. Thus did his days glide along in tranquility enlivened by such agreeable employments.

The cause of the misunderstanding which soon afterwards ensued between the literary geniuses in the palace of Berlin, having been variously represented, we shall, in a future Review, lay before our readers the account given of it in those *Memoirs*.

---

*Lectures on the Constitution and Laws of England; with a Commentary on Magna Charta, and Illustrations of many of the English Statutes. By the late Francis Stoughton Sullivan, LL.D. Royal Professor of Common Law in the University of Dublin. The second Edition. To which Authorities are added, and a Discourse is prefixed concerning the Laws and Government of England. By Gilbert Stuart, LL. D. 4to. 15s. boards. Johnson.*

[From a Correspondent.]

THE late introduction of philosophy into law has added much dignity, interest, and popularity to the latter, and is perhaps one of the greatest literary improvements, of which the present age can boast. This study, formerly dry and unentertaining, founded chiefly on authorities, and abounding with appeals to precedents, and statutes, and opinions, but seldom to reason and common sense, was avoided by inquirers of an enlarged and philosophical cast, and relinquished to pedants and professors of indefatigable industry and retentive memories, or to practical lawyers, whose profession obliged them to apply to it.

The knowledge, however, of law is now found to be important and interesting, not only on account of the connection it has with the general happiness of mankind, by establishing peace, and order, and security in society, but because it furnishes one of the most captivating exhibitions of human nature, by displaying the progress of civil government through the several

stages of civilization, by explaining the various limitations and revolutions the policy of nations has undergone from the influence of external circumstances, and by accounting for manners, and customs, and modes of expression which otherwise appear unintelligible.

A few ingenious lawyers and antiquaries, perceiving this merit of the subject, attempted to illustrate it. The public was favoured with that instructive work, the *Historical Law Tracts of Lord Kames*; the profound and comprehensive *Essay on the History of Feudal Property in Great Britain*\*; and the *Original Dissertation concerning the Antiquity of the English Constitution*†.

Dr. Sullivan of Dublin seems to have adopted the plan, which is recommended and practised by these valuable writers. His great object is to advance law to the dignity of a science, by deducing it from principles founded in human nature. For this purpose he traces the present constitution of Britain from a remote antiquity. He delineates the military character which produced and continued that formidable fabric the feudal government. He marks the consequences that resulted from the mixture first of the Saxon laws with those of the Britons, and next of the Norman laws with those of the Saxons. He describes the causes that concurred towards engrafting our present free constitution on the Gothic aristocracy, namely, the gradual transition of land from infeudation to propriety, and of military tenures to those of socage; the degradation of the barons, who possessed powers inconsistent with liberty; and the exaltation of the commons to that degree of influence, which they ought to hold in every free state. The lectures are concluded with an account of the constitution and jurisdiction of the courts of justice, and a masterly commentary on *Magna Charta*.

In treading this long, thorny, and intricate path, the author displays much discernment, erudition, and good sense, with a most commendable attachment to liberty. His work exhibits not an insipid and formal concatenation of decisions, and statutes, and opinions of lawyers. He every where connects history with law, and effects with their causes, presenting a picture equally amusing and instructive to the reader.

We are sorry, however, to remark, that this publication bears, on some occasions, manifest symptoms of not having received the finishing polish of the author. The lines of deduction of the various topics he treats, which indeed, it was extremely difficult to preserve parallel and distinct, frequently cross

---

\* By Baron Dalrymple.

† By Dr. Stuart.



and interfere, and thus creates confusion and embarrassment. The expression also, which in investigations so curious and important ought to have possessed all possible perspicuity and precision, is sometimes inaccurate and careless. The hurry in which the lectures were perhaps prepared to accommodate the young gentlemen to whom they were delivered, may apologize for these defects. And, it is sometimes to be regretted, that, the delicacy and sacred regard which the editor of a work owes to its author, do not permit him to bestow any violent or material alteration on its form and manner.

To these lectures, Dr. Stuart, who acts as their editor, has prefixed a discourse concerning the laws and government of England; and he has furnished the authorities for the reasonings and matter of Dr. Sullivan, which the death of that most learned and ingenious lawyer prevented him from expressing, and without which his book could not be read with advantage.

The chief purposes of this discourse are to illustrate one of the most curious and material points in the history of the English constitution, the antiquity of the power of the people in the persons of their representatives, the commons; to show that in times the most tyrannical, the people never despaired of their liberty; and, that the marks of oppression which stain and pollute our history, are to be ascribed to the administration of our princes, and not to any despotism in the constitution of our government. He opposes, of consequence, the sentiments and the principles which are so strongly inculcated in the history of Mr. Hume; and, if we are not deceived, the castigation of this distinguished historian was one great view, which the writer proposed to himself.

It is but common justice to say of this tract, that it has great merit. The author discovers much knowledge of antiquity, and communicates much useful information. Notwithstanding the brevity which was necessary to this prefatory dissertation, he has been able to strike out some new lights, and it every where abounds with pertinent observations. The language has strong and uncommon beauties. It is at the same time forcible and elegant; flowing and exact.

The following extract from the historical part of this discourse will give an idea of the composition and manner of the writer.

‘ The crown of Edward I. but not his talents, descended to Edward II. The indolence, however, and the incapacity of the last prince, joined to his absurd passion for favourites, tho’ they rendered his reign tumultuous and unhappy, were no less favourable to the dignity of parliament, and the power of the people,

people, than the excellent administration of Edward III. and the necessities to which he was subjected by his ambition and his prowess. A weak prince may lose the prerogatives transmitted to him; but will never be the founder of a despotism. A high-spirited monarch, dependent for resources on his people, may carry destruction and ruin into the country of an enemy, but will not easily be induced to attack the liberty and the prosperity of his own kingdom.

\* The sons of Edward III. had contributed, while he lived, to his grandeur, and that of the nation; but no sooner was he laid in his grave, than they excited commotions. The ambition of their posterity was still more pestilent and fatal. The wars between the houses of York and Lancaster deluged England with blood. The passions of men were driven into rage and phrenzy; and in the massacres, rather than the battles that ensued, conquest or death seemed the only alternative. But while we turn with sorrow from this bloody period of our story, our sympathy is softened by the recollection, that the contending princes brought accessions to liberty, by adding to the weight of the commons. The favour and countenance of the people were anxiously solicited by both factions; and their influence failed not to grow, while the means of extending it were offered, and while they were courted to seize them.

\* The nation when satiated with the calamities of civil war, thought of uniting the claims of the two hostile families. Henry VII. the heir of the house of Lancaster, was married to Elizabeth, the heiress of the house of York. This prince affected to be profound, and he has obtained that character. But the condition of Europe at the time in which he lived, and the situation in which he found himself, pointed out to him his strain of conduct. He was more mysterious than wise; more prudent than enterprising; and more a slave to avarice than ambition. Without having intended it, he placed the grandeur of the commons on the most solid foundation. In the liberty which he granted to the nobility of breaking their entails, he saw only the degradation of that order. The civil wars had involved them in great expence; and the growing commerce and refinement of the times, exposed them to still greater. Their princely possessions flowed from them to give dignity to the people.

\* Henry VIII. had no certain character, and was actuated by no fixed and determined maxims. He had not the ability to form, nor the firmness to put into execution a deliberate scheme to overturn the liberties of his country. With less capacity than his ancestor, his reign was more splendid; and, with a more imperious temper, he had the art or the felicity to preserve the affection of his subjects. The father removed the pillar which supported the power of the nobles: the son gave a mortal blow to the influence of the clergy. In the humiliation of both, the commons found a matter of triumph. The Reformation, though it interrupted the progress of literature, was yet highly conducive



cive to civil liberty. The church in losing an authority which it had never merited, and which it had often abused, sunk into a dependence on government. The supremacy returned to the sovereign to whom it originally belonged, and with whom it ought constantly to have remained. The visitation of the monasteries discovered more than the inventions of a pious fraud; vices and abuses which cannot be described, without conveying to the mind the impression of whatever is most wicked and most dishonourable: their suppression gave encouragement to industry and to the arts; and their wealth diffused in a thousand channels, circulated through the kingdom.

The Reformation advanced under Edward VI. but it was destined that this prince should only make his appearance on the stage of public life, and give the hope of an able administration. The sway of Mary was a paroxysm of religious madness. She knew not, that when the individuals of a kingdom have agreed to adopt a new religion, it is the duty of a sovereign to give a sanction to it. The reformed were about to experience whatever cruelty the extremity of a mistaken zeal can inflict. But the fires lighted by Gardiner, Bonner, and such abominable men, brought no converts to popery. The dread of endangering the succession of Elizabeth prevented the parliament from giving a check to the obstinate malignity and the sanguinary rage of this unworthy queen; or, perhaps, the nation had scarcely recovered the astonishment into which it was thrown by the atrocity of her deeds, when, in the sixth year of her reign, superstition, peevishness, and the most selfish and unhappy passions, put an end to her life.

Elizabeth, who had learned wisdom from misfortune, attained the summit of political glory. The perilous condition of affairs, on her commencing to reign, required singular moderation and ability, and she exerted them. A sagacity, almost incapable of mistake, directed all her operations. England grew in commerce and advantages, while the rest of Europe was agitated with contentions, and debased with the tyranny of power. Her jealousy of prerogative was corrected by her attachment to the felicity of her people; and the popularity with which she reigned is the fullest proof that she preserved inviolated all the barriers of liberty. The reformation which the folly of her predecessor had interrupted, was completed by her prudence.

This accomplished princess was succeeded by James VI. of Scotland. He substituted, in the place of ability, the affectation of it. The English nation received him with marks of respect which they were not to continue long. With high notions of kingly dignity, all his actions tended to degrade it; and, while his littleness rendered him contemptible at home, he became an object of ridicule abroad, from his ignorance of foreign politics. Careless in the choice of his ministers, and supremely conceited of his own wisdom, his reign brought no glory to the crown.

‘ The great improvement, which, about this period, displayed itself in the national manners, diffused among all ranks of men very enlarged ideas concerning the nature and principles of civil government. The arts had been cultivated with uncommon success. Discoveries had been made in the most distant regions of the globe. Commerce had brought great accessions of wealth. The balance of property had turned with no equivocal direction to the side of the people.

‘ It was not an age for fastidious and tyrannical maxims. The commons knew all their strength, and were determined to employ it. The prince endeavoured in vain to impress them with his exorbitant notions of regal authority. Every complaint and grievance of the subject were inquired into; every suspicious and inclement act of prerogative was opposed. The doctrines of the divine right of kings, and of passive obedience, were now first heard of, and alarmed and astonished the nation. Pretensions to power, destructive of the natural and inherent privileges of humanity, and inconsistent with every principle of common sense, were asserted from the pulpit, were claimed by the sovereign. The extravagance of James awakened the thunder which was to burst on the head of his successor.

‘ Charles I. had imbibed the same lofty conceptions of kingly power; and his character was marked by the same incapacity for real business. His situation required insinuation and address; but he affected the utmost stateliness of demeanor. He disgusted the commons; he insulted the people. To the exercise of his authority, he fancied there was no limitation. Inflamed with opposition, he presumed to attack whatever was most sacred, and most valuable among men. The imprudence of Buckingham had not softened his obstinacy; his queen was indiscreet, and he confided in her. The violent councils of Strafford precipitated his own and the ruin of his master. The religious foppery of Laud completed what the incapacity of James had begun: it was the cement of union between the friends of liberty and the sect of the puritans. The people beheld with a fixed and a general indignation the insult and the violence which were offered to the majesty of their laws, and to their constitution. The flames of civil discord were kindled. England was torn during six years with political and religious fury. The unfortunate Charles atoned at length by his death the disorders he had occasioned. The delegates of the people pronounced him guilty of misgovernment and breach of trust. “ The pomp, says an eloquent historian, the dignity, the ceremony of this transaction, corresponded to the greatest conception that is suggested in the whole annals of human kind.”

‘ Cromwel, the immediate cause of the death of Charles, and of those circumstances of censure which accompanied it, astonished at the height, to which, in the course of the civil wars, his ambition had carried him, was induced to aspire still higher. His genius was great, his fortune greater. On the abolition of  
monarchy,



monarchy, he introduced into England a military despotism, under the appellation of a common-wealth. From an inferior rank, he had risen gradually to direct the affairs of a powerful nation. Though irregular in his politics, the vigour of his conduct brought signal glory to his councils and his arms. But the fabric he had built was ill-contrived and ill-cemented; its parts were disproportioned; and it rested on no solid foundation. It began to totter during his own life. His son Richard had none of the talents of an usurper. The minds of the people united in an anxious wish for the re-establishment of the ancient constitution; and general Monke acquired the honour of the peerage, and the fame of uncommon political sagacity, for forwarding an event, which it was impossible to prevent.

It is always with particular pleasure that we announce to the public those works which are designed for use and information; and, which, uniting history with law, and philosophy with both, are erected on foundations, the most solid, and lead to discovery and science.

---

*First Lines of the Practice of Physic, for the Use of Students in the University of Edinburgh.* By William Cullen, M. D. 8vo. 6s. Murray.

**I**N the preface to this work Dr. Cullen expresses a proper sense of the great difficulty attending the execution of it; embarrassed, as he often must be, between the authority of doctrines generally maintained at present in the schools of physic, and the imperfect evidence which the longest experience and most mature reflections of any one person can afford, towards substituting more satisfactory and unexceptionable principles in their room. This difficulty is augmented even by the aphoristical form of the treatise, which, though the best adapted to the author's design as a text-book, must of necessity circumscribe his explanations, unless to those who attend his lectures, to whom only he wished to confine the present system. The publication of it however cannot fail of affording great pleasure to the faculty in general, especially as the author informs us that he admits no inference of reasoning which he cannot render, in some measure, probable as a matter of fact. After such a declaration every candid reader ought to proceed with reserve in judging of the principles laid down in the course of the work.

The general observations respecting the practice of physic are concisely delivered in the following introduction.

1. In teaching the practice of physic, we teach to discern, distinguish, prevent, and cure diseases, as they occur in particular persons.

‘ 2. The art of discerning and distinguishing diseases, may be best attained by an accurate and compleat observation of their phænomena, as these occur in concurrence and succession ; and by a methodical nosology, or an arrangement of diseases according to their genera and species, established upon observation, abstracted from all reasoning. This arrangement we have attempted in another work, to which, in the course of this, we shall frequently refer.

‘ 3. The prevention of diseases depends upon the knowledge of their remote causes, which are partly delivered in the general pathology, and partly to be delivered here.

‘ 4. The cure of diseases is chiefly, and almost unavoidably, founded in the knowledge of their proximate causes. This last requires the knowledge of the institutions of medicine, or the knowledge of the structure, action, and functions of the human body ; of the several changes which it may undergo ; and of the several powers by which it can be changed. Our knowledge of these particulars, however, is still incomplete, is in many respects doubtful, and has been often involved in mistake and error. The doctrine, therefore, of proximate causes, founded upon it, must be frequently precarious and uncertain. It must depend, however, upon the extensive knowledge and judgment of the physician to discern the degree of probability in the several parts of medical doctrine, to admit those only, as a foundation of practice, which are simple, obvious, and certain ; and, for the most part, to admit, as proximate causes, those only which are established as matters of fact, rather than as deductions of reasoning. When this cannot be done with sufficient certainty, the judicious and prudent physician will have recourse to experience alone ; always, however, aware of the hitherto incomplete and fallacious state of empiricism.

‘ 5. With a strict attention to these considerations in the whole of our conduct, we proceed to treat of particular diseases in the order of our methodical nosology.’

The first book is employed on fevers ; after accurately reciting the phænomena of which, the author proceeds to inquire into the proximate cause of fever. To ascertain this intricate point Dr. Cullen observes, that as the hot stage of fevers is so constantly preceded by a cold stage, it is to be presumed that the latter is the cause of the former ; and, therefore, that the cause of the cold stage is the cause of all that follows in the course of the paroxysm.

In respect to the cause of the cold stage of fevers, he thinks that all the symptoms concur to favour the inference of its being owing to a general debility, and a diminished energy of the brain. That such is really the proximate cause of fevers he endeavours to confirm, by shewing that the most noted of the remote causes, as contagion, miasmata, cold, and fear, are of  
a sedative



a sedative nature. He farther remarks in support of this doctrine, that when the paroxysms of a fever have ceased, they may be again renewed by the application of debilitating powers; and that the debility which subsists in the animal motions, and other functions through the whole course of a fever, seem to evince that sedative powers have been applied to the body.

It being evident from the natural progress of the pyrexia, that there are three states which always take place in those diseases, namely, debility, cold, and heat, which regularly and constantly succeed each other in the order here mentioned, Dr. Cullen thence infers that those states are in the series of cause and effect with respect to one another; and this he holds as a matter of fact, though we may not be able to explain by what mechanical means those different states severally produce each other.

Notwithstanding the apparent novelty in some parts of Dr. Cullen's hypothesis, we find that he adopts the received opinion of a spasm being a constant accessory in the proximate cause of fevers. Lest this doctrine, however, should interfere with that of debility, which he considers as essential in the production of fevers, he endeavours, by some ingenious arguments and practical observations, to evince that spasm and atony may exist in the body at the same time.

The following quotation contains the summary of the author's doctrine of fever.

‘ 46. The remote causes are certain sedative powers applied to the nervous system, which, diminishing the energy of the brain, thereby produce a debility in the whole of the functions, and particularly in the action of the extreme vessels. Such, however, is, at the same time, the nature of the animal economy, that this debility proves an indirect stimulus to the sanguiferous system; whence, by the intervention of the cold stage, and spasm connected with it, the action of the heart and larger arteries is increased, and continues so till it has had the effect of restoring the energy of the brain, of extending this energy to the extreme vessels, of restoring, therefore, their action, and thereby especially overcoming the spasm affecting them; upon the removing of which, the excretion of sweat, and other marks of the relaxation of excretories take place.

‘ 47. This doctrine will, as we suppose, serve to explain not only the nature of fever in general, but also the various cases of it which occur. Before proceeding, however, to this, it may be proper to point out the opinions, and, as we judge, the mistakes which have formerly prevailed on this subject.

‘ 48. It has been supposed, that a lentor or viscosity prevailing in the mass of blood, and stagnating in the extreme vessels,  
is

is the cause of the cold stage of fevers and its consequences. But there is no evidence of any such viscosity previously subsisting in the fluids; and as it is very improbable that such a state of them can be suddenly produced, the suddenness with which paroxysms come on, renders it more likely that the phenomena depend upon some cause acting upon the nervous system, or the primary moving powers of the animal oeconomy.

‘ 49. Another opinion, which has been very universally received, is, that a noxious matter introduced into, or generated in the body, is the proximate cause of fever, and that the increased action of the heart and arteries, which makes so great a part of the disease, is an effort of the *vis medicatrix naturæ* to expel this morbid matter, and, particularly, to change or concoct it, so as to render it either altogether innocent, or, at least, fit for being more easily thrown out of the body. This doctrine, however, although of as great antiquity as any of the records of physic now remaining, and although it has been received by almost every school of medicine, yet appears to me to rest upon a very uncertain foundation. There are fevers produced by cold, fear, and other causes, with all the essential circumstances of fever, and terminating by sweat, and yet, at the same time, without any evidence or suspicion of morbid matter. There have been fevers suddenly cured by a hæmorrhagy, so moderate as cannot carry out a matter diffused over the whole mass of blood; nor can we conceive how the morbid matter could be collected or determined to pass off by such an outlet as in that case is opened. Even supposing a morbid matter were present, there is no explanation given in what manner the concoction of it is performed; nor is it shewn, that any such change does in fact take place. In certain cases, it is indeed evident, that a noxious matter is introduced into the body, and proves the cause of fever; but, even in these cases, it appears, that the noxious matter is thrown out again, without having suffered any change; that the fever often terminates before the matter is expelled; and that, upon many occasions, without waiting the supposed time of concoction, the fever can be cured, and by remedies which do not seem to operate upon the fluids, or to produce any evacuation.

‘ 50. While we thus reason against the notion of fever's being an effort of nature, for concocting and expelling a morbid matter, we by no means intend to refuse, that the cause of fever frequently operates upon the fluids, and particularly produces a putrescent state of them. We acknowledge that this is frequently the case; but, at the same time, we maintain, that such a change of the fluids is not commonly the cause of fever; that very often it is an effect only; and that there is no reason to believe the termination of the fever to depend upon the expulsion of the putrid matter.’

After contending that the proximate cause of fevers bears no immediate reference to any change in the state of the fluids, but rather



rather to that of the moving powers, Dr. Cullen next applies his doctrine to the explaining the diversity of fevers. At entering on this subject, he acknowledges his concurrence in opinion with other writers, that in every fever there are two distinct powers which exert their operation in the body; one of which is the disease, and the other the effort of nature to overcome it. To the latter, or the *vis medicatrix naturæ*, our author gives the name of the *reaction* of the system.

Dr. Cullen having alledged, as a matter of fact, in the preceding part of the volume, that fevers generally consist of repeated paroxysms, he endeavours to confirm the remark by assigning a probable cause, which leads him to maintain the idea of the animal oeconomy being subject to a diurnal revolution.

‘ 57. In every fever, says he, in which we can observe any number of separate paroxysms, we constantly remark that every paroxysm is finished in less than twenty-four hours: but, as we cannot perceive any thing in the cause of fevers determining to this, we must suppose it to depend on some general law of the animal oeconomy. Such a law seems to be that which subjects the oeconomy, in many respects, to a diurnal revolution. Whether this depends upon the original conformation of the body, or upon certain powers constantly applied to it, and inducing a habit, we cannot positively determine; but the returns of sleep and watching, of appetites and excretions, and the changes which regularly occur in the state of the pulse, shew sufficiently, that, in the human body, a diurnal revolution takes place.

‘ 58. It is this diurnal revolution which we suppose determines the duration of the paroxysms of fevers; and these paroxysms being so universally limited, as in (57.) while no other cause of this can be assigned, renders it sufficiently probable, that their duration depends upon, and is determined by the revolution mentioned. That these paroxysms are connected with that revolution, appears further from this, that, though the intervals of paroxysms are different, in different cases, the times of the accession of paroxysms are generally fixed to one time of the day; so that quotidians come on in the morning, tertians at noon, and quartans in the afternoon.

‘ 59. It is still to be remarked, that as quartans and tertians are apt to become quotidians, these to pass into the state of remittents, and these last to become continued; and that, even in the continued form, daily exacerbations and remissions are generally to be observed; all this shews so much the power of diurnal revolution, that when, in certain cases, the daily exacerbations and remissions are with difficulty distinguished, we may still presume, that the general tendency of the oeconomy prevails, that the disease still consists of repeated paroxysms, and, upon the whole, that there is no such disease as that which the schools have called a continent fever.”

He

He accedes to the now common distinction of continued fevers into inflammatory and nervous, or, in his own words, as they shew either an inflammatory irritation, or a weaker reaction; but he denies having ever seen the hectic fever as a primary disease; finding it constantly as a symptom of some topical affection, particularly an internal suppuration.

The general remote causes of fevers, assigned by Dr. Cullen are marsh and human effluvia, but he excludes not the operation of other remote causes usually supposed to be likewise productive of this class of diseases, though with respect to the real efficiency of such, his opinion seems not to be decided. In treating of the operation of cold (one of those reputed causes) on a living body, he takes notice that its effects are different in different circumstances; a remark which was the more necessary, as he had before ascribed to it only a sedative power, productive of debility. This instance of our meeting with the illustrations of his principles as we advance in the work, sufficiently authorises Dr. Cullen's request, that the reader would not judge of any part of the system till the whole is developed, which we shall proceed to execute in our next Review.

*Letters on Female Education, addressed to a Married Lady. By Mrs. Cartwright. Small 8vo. 2s. Dilly.*

THE noble author of a late system of polite education has observed, "that women are to be talked to, as below men, and above children." This reflection, in many cases, is undoubtedly very just; as it would be, were it applied to our own sex: but, like all other general censures, it is to be understood with innumerable exceptions. We have women daily rising up among us, whose compositions amply vindicate the honour of the female character, and will reflect a lustre on the present age.

These Letters are said to be 'the first efforts of an infant genius.' In this view, they are intitled to the favourable acceptance of the reader; and may be considered, as preludes to superior productions.

The subject, upon which Mrs. Cartwright has employed her thoughts, has been so frequently discussed, that it would be unreasonable to expect many new or striking sentiments. Yet her Letters have as much originality in them, as we generally find in compositions of this nature. At least they discover the indications of a rational understanding, and a good heart.

In



In the first Letter the fair moralist points out the necessity, and the proper means of inculcating religion on the minds of children.

‘ When nature, she says, prompts them to take notice of the various beauties of creation, teach them to believe, that to the hand of an all-merciful and beneficent Creator do we owe their formation; that they are sent us as the reward and encouragement of virtue, and that to act in opposition to the divine will, would be the surest means to deprive us of every benefit we now enjoy.

‘ Instead of terrifying their weak imaginations by a representation of a thousand frightful monsters, to whom they are to be consigned when they commit a fault; or flattering them with delusive promises to bribe them to their duty; teach them to be good for virtue’s sake. Tell them that an all-seeing eye is witness even to their most private faults, and that to heaven they must look for their reward or punishment.

‘ But though I have an utter aversion to every kind of bribery, I am the most strenuous advocate for encouragement. A good action; should, in my sentiments, be ever followed by some little present, to shew them that merit is sure to meet with its reward; but, at the same time, they should be convinced, that though praised, they have not the least pretensions to vanity, as in doing right they have done no more than their duty.

‘ There are many of opinion that children of three or four years of age are too young to attend public worship, but from them I greatly deviate. It is true, at that age a child cannot be thought to understand the full explanation of prayer and thanksgiving; but though not capable of accompanying a congregation in those solemn acts of devotion, they may be inspired with a reverential awe of their divine Creator, and, by a constant attendance at the house of God, be brought to an early practice of piety and religion. “ Train up a child in the way he should go, and when he is old he will not depart from it.”

‘ Many there are, who, instead of aiming to fill the hearts of their offspring with an exalted notion of that Deity before whom they are going to prostrate themselves, are studious only to adorn them in such a manner as shall best attract the attention of their acquaintance; and are never better pleased than when they return with remarks on the dress of every one present. “ What an observing child it is! never did I know such a memory!” exclaims the fond mistaken parent. Alas! they consider not that their ill-timed praise may be a source of misery to their hoary heads!

‘ If, instead of paying proper attention to their devotions, they amuse themselves in pointing out the defects, or in admiring the ornaments of their companions, what are we to expect, but that immorality and impiety will next succeed?

‘ Such

‘ Such a disposition as this cannot be too early checked, nor sufficient pains taken to eradicate the baneful poison from their hearts.’

From religious duties the author proceeds to social ; laying it down as a principle of great and extensive importance, to excite in children the tender feelings of humanity towards every creature of every kind.

It has been observed and lamented, that while the noblest compositions of the ancients are given into our hands, almost as soon as we have strength to hold them, the employments of the other sex, at the same period of life, are generally the reverse of every thing, that can open and enlarge their minds, and fill them with just and rational notions. The consequence of this is, their views are contracted, or turned upon the lowest and most trifling objects.

The writer of these Letters thus earnestly recommends a more liberal plan of education :

‘ The embellishment of your daughter’s mind should be the greatest object of your attention ; to which end, as soon as she has gone through the Old and New Testament, you must direct her choice to such authors, as your own judgment best approves : works, that are not only calculated to entertain the imagination, and interest the heart, but in which are to be found the most excellent lessons of virtue and morality.... How extremely painful must it be to find the man (whose good opinion is necessary to our happiness) triumph in our ignorance ; and while he flatters our vanity, laugh secretly at the weakness of our understanding. Were we to consult our own happiness, we should be extremely cautious of exposing the illiterateness of a mind, that neither improves itself by experience nor instruction. A woman who is not wise enough to conceal her own imperfection is in a pitiable situation indeed ! and totally unfit for the companion of a man of sense. However amiable his disposition, her life must be a continued series of mortification, if possessed of a sufficient share of sensibility to discover his superiority in point of judgment.

‘ Some indeed there are who affect to be proud of their ignorance, and disclaim all knowledge, but that of the *bon ton* ; a resource in which I should imagine there was but small consolation.’

On the subject of over-awing young people, Mrs. Cartwright makes the following remarks :

‘ A parent who is desirous of insuring the affection of her children, should never unite austerity with her commands, but endeavour to exact obedience in such a manner as to procure their confidence while she gains their esteem. It is certainly pro-



proper they should treat their parents with due respect and reverence; but as they advance in years, they are also intitled to some degree of familiarity, and should by no means be treated as strangers in their father's house. As soon as they are capable of conversing, reserve should be banished, and free liberty allowed them to express their sentiments on every subject; for it certainly is unreasonable to enjoin silence, unless in a season in which it would be impertinent to talk; and if never allowed the benefit of conversation, how is it possible they should enlarge their ideas, or improve their taste?

‘ So far from being of opinion that a young lady cannot be too reserved in company, I think nothing more painful and disgusting, than to see them sit like statues without sense or motion, and cannot help thinking that they are either deficient in understanding, or that their attention is wholly engaged in making some ill-natured remarks on the company.

‘ Those who are continually reminding their children that they should never speak, only when spoken to, are doing them the most apparent injury; for such a restriction, instead of making them respectable, often draws upon them the reputation of idiots. Are you desirous of their becoming agreeable members of society? permit them not only to join in conversation, but also to ask the meaning of any subject that may appear to them abstruse, and encourage them on every occasion to behave ingenuously. If their judgment be erroneous, you have then an opportunity of correcting it: and by accustoming them to an open frankness in their behaviour, are in no danger of acting in opposition to your will.”

In the latter part of this volume the author illustrates the reciprocal duty of parents and children, by the history of Mrs. and Miss Craven, a worthless mother, and an amiable daughter.

This lady, when she is apologizing for some obvious defects in her productions, tells her correspondent that ‘ there is no great probability of her letters falling into the hands of critical reviewers.’ From which we are to infer, that they were only written for the perusal of her friend, and not intended for publication.

But however this may be, we are sorry to find, that she considers us, as an association of Tartars. It is true, we are sometimes obliged to disapprove. But we censure, we praise, we give our sentiments with as much candor and impartiality, as any readers in the world. In the mean time, we are happy, wherever we can be the protectors of any fair adventurer, or the friends of genius.

*An actual Survey of the Great Post Roads between London and Edinburgh.* By Mostyn John Armstrong. 8vo. 7s. 6d.

IN the author's address to the public, he gives a very clear account of his work in these words:

' This volume comprehending the post-roads from London, by Wetherby and York, to Newcastle; and from Newcastle by Berwick, Coldstream and Kelso, to Edinburgh, is humbly presented to the public, not only as a work complete in itself, but likewise as a specimen of such future surveys on the same plan as he means to undertake so soon as the public opinion is ascertained with regard to this.

' It was the author's intention to have given such historical extracts, and traditional information as would have, in some measure, elucidated the history, antiquities, constitution, produce, and commerce of the country within the limits of the survey; but this he found would have retarded the publication for such a length of time, as might have incurred the displeasure of those who had contributed so liberally to its encouragement. By this omission however it is presumed he has not lessened in any degree the merit or utility of the publication; but, upon the whole, has so improved on the original design, as to render it the most accurate and comprehensive of the kind extant.

' To be silent as to the authorities from which this travelling companion is compiled would, by some, be deemed an unpardonable omission; the publisher therefore informs the purchaser, that three hundred miles of the road were taken from surveys made by captain Armstrong and himself; and that the remainder was laid down from his own observations, adopting such actual surveys as he could assuredly confide in. The scale to which the whole is reduced, is half an inch to a statute mile, and the extent of each page twelve miles by six.

' The plan and manner of distinguishing the different objects described in the survey, are so very obvious, that little explanation is required: the publisher will only observe that the most assiduous application and minute attention have not been wanting to complete this very laborious and expensive undertaking.

' In order to obviate, as much as possible, the long-complained-of difficulty of finding the real distance between each post-stage, the following tables \* are subjoined; which are intended  
not

---

† The tables here hinted at by the author are: Post-stages, with the distance, horse, and chaise hire of each as charged on the road; from London to Northallerton: York road from Ferrybridge to Edinburgh—Coldstream road from Morpeth to Edinburgh—Kelso road from Wooler to Edinburgh—Post stages between London and Edin-



not only as a comparative view of the uncertain and incorrect distance charged on some stages, but as insertions of the utmost service to travellers, whether riding post, in a chaise, or in a stage-coach.

The table last mentioned contains the distances in miles between stage and stage, charged on all the roads described in the book, together with the prices of horse and chaise hire, either with two or four horses, charged on each stage: a thing very useful to all persons travelling in that way. An accurate work of this kind has been long wanted; such old publications as Oglebie's having been long useless on account of their own inaccuracy as well as the alterations in the roads. As far as we can judge, the present work is accurately executed, being mostly taken from actual surveys lately made by his father (captain Armstrong) and the author himself. The many copper plates, of which this work consists, are beautifully executed, and contain every remarkable place on the roads, or within three miles both to the right and left of them. Every engraved page is faced with another of letter-press, containing a satisfactory account of the cross roads to the several neighbouring towns, with their distances, &c. the names and titles, &c. of the noblemen and gentlemen whose seats are on the road; accounts of the best inns on the road; and several useful particulars. On the whole, the plan and execution of this work have afforded us such satisfaction, that we cannot but wish to see those other similar performances which we are informed the author is at present employed in.

A new edition of this book, with improvements (particularly the Antonine and modern names of the Roman stations, &c. by Mr. Pennant), is now in the press.

*Mild Punishments found Policy, or Observations on the Laws relative to Debtors and Felons, &c.* by William Smith, M. D. 8vo. 1s. 6d. Bew.

**I**N our Review for November we delivered our sentiments upon a publication by Dr. Smith, somewhat similar to the present, and were very sorry to find a man affecting a prodigious solicitude for the public good, rendering himself wholly con-

Edinburgh with the distance of each in miles and furlongs—Northern flies, diligences, and post coaches from London, inns, fare, &c. according to the latest regulations.—And also an alphabetical index of the post-towns and most remarkable villages, &c. on, or within three miles of the great North roads, with a reference to the pages in which they are delineated.

temptible as a writer.—The article now before us is as reprehensible in the essential points of style and argument, as the pamphlet which we formerly condemned, and is, to borrow an *elegant* expression from Dr. Smith, a new '*chaos of confusion.*'—That is, a new *confusion of confusion.*

Our author, in the second page of the present publication, tells us, that 'the many highway robberies and burglaries committed in this metropolis and its vicinity are circumstances *exceedingly alarming*, and require a *particular exertion* of the legislature, to *enforce some expedient* to secure the lives and properties of people from the inroads of those desperate *violators* of the laws.'—That is, from the inroads of the highway *robberies and burglaries.*

In page 6, however, of this delectable production, *the particular exertion* of the legislature is so little wanted, to *enforce some expedient* to secure the lives and properties of people, that the punishments provided for the purpose are, according to our author, *much too rigorous.*—'The severity of our criminal law (says he) might be very proper in the days of Gothic tyranny and ferocity of manners; but at this period of civilization and refinement, a *milder mode* of punishment would be more adequate to the end proposed.—Here the many highway robberies and burglaries, '*so exceedingly alarming*' in page 2, are instantly divested of all their terrors; and the less they are rendered obnoxious by the laws, the less dangerous our sensible casuist supposes they will necessarily become to society.

'The places of *confinement* for the *accused* (says Dr. Smith, in page 37,) should be distinct from *gaols*, and under different regulations.'—With great deference, however, to this learned writer, we beg leave to ask what a *gaol* is, if it be not a *place of confinement*?—The Doctor's benevolence here runs away with his common-sense, and plunges him, through his anxiety for the *accused*, into another '*chaos of confusion.*'

The following paragraph, page 44, for splendor of diction, and closeness of logical deduction, may be considered as a masterpiece—'The ballad singers, besides the opportunity they give their employers to steal, are very injurious to the morals of the youth, who listen to their lewd songs till their passions are inflamed; they then retire at a little distance,' (who, the youth or the ballad singers?) 'where they pick up a filthy diseased prostitute, *that would lay down to a dog*' (here is elegance, here is grammar for you, gentle reader!) '*that would bring a shilling in his mouth.*—From such a beastly polluted swine, they catch the infection, of which she is perhaps rotting. They conceal their situation till the disease has *materially* injured their constitutions; they then apply to some ignorant quack,



quack, who, with his farrago of stuff, wounds perhaps the *disease*, and with it the constitution.—Here we have another ‘chaos of confusion;’ the constitutions *materially injured* by the concealment of the disease, are *perhaps* wounded afterwards by ignorant quacks, and, what is still more extraordinary, the *disease* itself is *perhaps* wounded by these despicable venders of destructive medicines.—What a pity it is that Doctor Smith is not appointed public censor of manners, or, at least, physician in ordinary to our inexperienced youth!—In either case the consequences would be highly beneficial to the community. On the one hand, he would extirpate the naughty ballad singers; or, on the other, he would prevent the constitutions *materially injured* from being in the least wounded by the exhibition of empirical nostrums.

Doctor Smith is a great dealer in the most profound discoveries.—‘When we remove the *causes* which excite unlawful passions,’ (says he in page 47,) ‘we shall then prevent the bad *consequences* of them. But as it is impossible entirely to suppress disorderly women, they ought therefore to be put under some regulation, that the public may suffer as little as possible.—The regulation I would propose is to confine them to one part of the town under very severe penalties; and to have a register, where every person’s name and the number of the door or room should be entered. This may be done without any *public* and *positive order*, by giving the constables *express charge* to exert themselves in driving these poor unhappy wretches from every part of the town, except where it was intended they should reside.’

We know not to what part of the town Doctor Smith would wish to drive all the miserable daughters of prostitution. But suppose the owners of houses at any part should not approve of such tenants, what is to become of his regulation?—His scheme, he thinks, can be executed without any *positive order*; yet he says that the constables should receive an *express charge* to put it in force; and though he is an avowed champion rather for reformation than punishment, prescribes such a mode for the regulation of prostitutes as must eternally prevent their return to the bosom of reputable society. We are, however, weary of exposing this very superficial writer, and would rather take a dose of his physic, than sit down to review another of his productions. The only thing he seems to understand, is that species of criminality, distinguished by the name of *swindling*; of which subject we must candidly acknowledge he seems to be a complete master.

## FOREIGN ARTICLES.

*Histoire de Loango, Kakongo, et autres Royaumes de l'Afrique.*  
Par l'Abbé Proyart. 12mo. Paris.

THE substance of this entertaining narrative has been collected from the papers of the French missionaries, who of late years preached the gospel in these parts.

The work is divided into two sections. The first and most interesting contains an account of the curiosities of these countries; and the second, the history of the mission.

The countries here described are situated between the line and the river Zaire; parcelled out into several kingdoms, of which the most considerable is that of Loango.

There, as in all other countries within the torrid zone, the year is divided into the dry and rainy season. The soil is, with a very slight and superficial cultivation, so very fertile, that a grain of maize yields from five to six hundred grains; and the same ground affords, within six or seven months, no less than three harvests.

The Negroes sow the tobacco-seeds at random on their fields, and leave the ripening of the plant to the care of nature alone. They dig no wells, but use the water of springs and rivers. In the hottest season the rivers are never dried up, nor even perceptibly diminished. The Negroes usually settle on their banks; their towns and villages differ only in the number of houses and of inhabitants; these dwellings consist of rushes and boughs of trees wattled together, and commonly covered with palm leaves; and are a moveable commodity, sold in the markets: the king of Loango himself resides in such a cottage, but only somewhat larger than those of his subjects.

The character of the Negroes has hitherto been misrepresented, as being worse than it has been actually found by the missionaries: because it was judged by that of the inhabitants of the coasts, corrupted by the intercourse with Europeans, and of the slaves sold in the colonies. They are indeed indolent and lazy, but capable of supporting the most violent fatigues. As the animals of these countries are mostly mute, and always silent, it is rather surprising that the Negroes are always singing, or chattering for many hours together with great vivacity on the most trifling subjects.

The inhabitants of Loango, excepting those on the sea coast, are said to be disinterested, hospitable, ready to share whatever they have with their friends and guests; and much less addicted to venereal excesses than they have hitherto been represented. Instances of fornication are very rare, and their dances are not immodest or indecent. Polygamy is indeed allowed among them; but as girls must be bought, it prevails only among the richer sort. Whenever the bride or her mother accept of the lover's gifts, the marriage is deemed to be concluded and indissoluble, except when a princess of the royal blood happens to like and to chuse a married man for her own spouse. Adultery is accounted a great crime; the adulteresses themselves are afraid of some imminent and unavoidable misfortune if they should conceal their guilt from their husbands, by whom they are, indeed, pardoned; but their gallants are liable to prosecution.

The princesses of Loango enjoy some very strange prerogatives. They may chuse whomsoever they like, and even a married man for their husband; while he must not keep any other wife.

No



No man may decline their offer; while they, without assigning any reason, may discard their husbands and chuse others.

All other married women are subject to a most grievous slavery and oppression. They must provide subsistence for their husbands and children; perform all the drudgery both within and without doors; and always kneel when they speak to their hard masters. If a Negro keeps several wives, he, and each of them dwell in separate huts. The children do not inherit their father's estate, but only that of their mother. That of the father descends to his oldest brother, or if he happens to have none, to the oldest son of his own sister. The daughters are early kept to work; while the sons are idling away their time with their fathers, and treat their mothers with very little respect.

The gangas are both magicians and physicians. Their curative method consists sometimes in applying herbs and other remedies, but most commonly in blowing on the affected part. Whenever those remedies happen to prove inefficacious, they collect all the musical instruments in the neighbourhood, enter the patient's hut with a very numerous retinue of assistants, and strike up a most stunning concert, which, if the patient grows worse, is often continued and reinforced for several days and nights together. Sick people are allowed to eat and drink whatever they like: yet the Negroes commonly live to a very old age. The present king of Kakongo is said to be in very good health and spirits at one hundred and twenty-six years of age.

The Negroes express all their passions by dancing. Whether they assist at a wedding or a funeral; at the death of a father, or the birth of a child, they will dance. The speaking gestures of their bodies are often accompanied with songs and tears. But males dance only with males, and females only with females.

The women labour only three days in four, the fourth being their day of rest.

The Negroes have no ideas of either weeks or years, but count numbers in the same manner as we do; and have particular words for expressing the largest sums, even millions.

The form of government in all those countries is arbitrary and despotic; both the property and lives of the subjects are at the disposal of their sovereign. Their kings are not only revered but worshipped; and are thought to have, like gods, the power of granting rain. The most grievous oppressions will cause no complaints nor insurrections; but it must deaden all industry.

The crown is here not hereditary; to be of the reigning family, or of the class of princes, is a sufficient title to claim the crown. Hence the decease of the king is followed by an interregnum that often lasts for years, and affords the regent, the princes, or the ministers, who are the electors, full time to determine the election, by intrigues or by violence. The king and his council are the chief justices. Poisoning and murder are punished with death, and thefts with slavery. Suspected persons must prove their innocence by drinking a poisonous draught of kassa.

Some of their customs are singular and deserve notice. The king never drinks in the same room where he eats; he drinks publicly, at the sound of a hand-bell, and under the acclamation of a ganga; and after having decided any law-suit, he must drink.

Whenever he falls sick, all the cocks in his kingdom are killed; and from the day of his death all the fields are left uncultivated for several months together.

The Negroes of Kakongo and Loango are, by the missionaries, deemed the blackest and the strongest in all Africa. Such only as have been taken prisoners in war, or bought from strangers, may be sold to Europeans. The inland slaves are not liable to that violence.

Their wars are carried on rather by predatory excursions, and sudden surprizes, than by serious engagements; both hostile parties studiously avoid one another; but in order to appear more formidable they bedaub their whole bodies with a red colour. They affect bravery, and slash and mangle their own faces, from an opinion that deformity and a fierce look are indications of a martial spirit.

Nearly the same language prevails in all the countries here described. From want of letters it has never yet been written; and it is entirely destitute of several letters in our alphabet. It has no genders, numbers, cases, comparatives nor superlatives; and almost no adverbs nor conjunctions; but is said to abound in picturesque verbs.

The Negroes are said to acknowledge a supreme creator and deity, called *Zambi*, who is considered as the great cause of whatever is good and beautiful in the world. By his name they swear their most sacred oaths; whose violation, they think, would be immediately punished with sickness. This *Zambi* they love, but without worshipping him; and reserve their worship for a malignant deity, called *Zambi-a-n'bi*, whom they fear as the author of all evils. In order to appease him, they abstain from some dish or other; and in order to please him they spoil the fruit trees.

Besides these, they have a few wretched subaltern wooden gods, both national and domestic. To the national ones they apply for the revelation of some thief, or of some future event. They likewise endeavour by amulets to secure their persons and possessions from incantations and the fatal effects of magic arts.

Their gangas are highly respected, and called to new born children, in order to prescribe them some act of worship, or abstinence from certain kinds of victuals for their future life. No Negro would ever eat of a partridge, because the gangas pronounce its flesh to be very unwholesome and dangerous.

These Africans think the soul survives the body; but of her future residence and fate they have no distinct notions. As soon as any one of them dies, his nearest relations carry his corpse to a scaffold, under which they kindle a fire. When the corpse is sufficiently dried by fire and air, they wrap it up in a very great quantity of various stuffs, and place it for a longer or shorter time, according to the rank of the deceased, but for a few months at least, in some public place, where it is visited every evening by his mourning relations. After which it is at length buried, being attended by a great and solemn procession of all his relations and friends.

The mission to Loango began in 1766, but ceased in 1768, when the missionaries were by diseases driven from Africa. In the same year two other French missionaries settled in Kakongo, where they still subsist, without any molestation from the king or the people. In Sogno, a kingdom formerly dependent on Loango, they met with many thousands of christians, by whom they were received with warm fraternal love, as messengers of heaven. Congo too, is said still to contain some hundred thousand christians.



## FOREIGN LITERARY INTELLIGENCE.

*L'Esprit des Usages et des Coutumes des différents Peuples.* Par M. de Meunier. 3 Vols. 8vo. Paris.

THIS work contains a very great and entertaining variety of the opinions, sentiments, and customs of mankind concerning food, women, matrimony, the birth and education of children, chiefs and sovereigns, war, distinctions of ranks, nobility, national insociability, servitude, slavery, beauty, ornaments, chastity, astrology, cabalistic arts, domestic society and customs, penal laws, proofs, executions, suicide, murder, human sacrifices, physic, death, funerals, burials, &c. carefully collected from a great number of ancient and modern histories and voyages; and judiciously digested under their respective heads.

*Testament Spirituel, ou derniers Adieux d'un Père mourant à ses enfans, Ouvrage posthume du Chevalier de \*\*\** Paris.

The chief object of the author of this Spiritual Testament was to preserve his children from seduction. It contains serious and sensible reflections, with the warmest effusions of paternal love.

*Poème sur la Pitié.* Par M. Tresséol. Paris.

We are fully sensible of the justness of Mr. de Tresséol's melancholy reflection, that, "Le peuple le plus poli dans ses manières a toujours quelque chose de sauvage et de dur dans le cœur, parce qu'il n'a pas l'esprit assez éclairé. Il faut que la raison soit bien pure pour nous découvrir les droits de l'humanité, il faut que l'ame soit bien sensible pour en respecter toujours les intérêts. Il y a de la cruauté à faire souffrir ses semblables : il y a donc de la cruauté à les voir souffrir, quand ce n'est point pour les soulager," &c.

Short as his poem is, it does credit to his mind and heart.

*La Dottrina degli Azzardi.* 8vo. Milano.

Consisting chiefly of an abstract from De Moivre's Doctrine of Chances, and Mr. Simpson, concerning the probabilities of the duration of human life, annuities, reversions, &c. and from some ingenious Dutch and German writers, enriched with an historical preface, with notes and an appendix by Don Robert Gaeta, a Cistercian, and Don Gregory Fontana, a Piarist and professor of mathematics in the university of Pavia.

*Opuscoli di Fisica Animale e Vegetabile dell' Abbate Spallanzani.* 2 Vols. 8vo. Modena.

A collection of a variety of instructive essays and ingenious experiments.

*Observationes Medicæ quas collegit Melchior Adam Weickard.* 8vo. Frankfurt on the Mayne.

A small volume containing many interesting and some curious physical observations.

*Scheit der geheele Verlossing gesebeekt van derselven Grondbeginzelen welk men en te leeren.* 8vo. Haag. (Dutch.)

A concise and judicious abstract of the elements of midwifery.

J. Gottfried Pietschen's, &c. *Geschichte praktischer Fälle von Gicht und Podagra*; or, an Account of practical Cases of the Gout, &c. by Dr. Pietsch. 8vo. Halle. (German.)

A remarkable account of twenty-four cases, all tending to prove that the cold bath is the surest, safest, and most efficacious remedy for the gout.

*Capitulation pour le Regiment Suisse de la Republique de Berne, au Service du Roi de Sardaigne, commandé par M. Tscharnier.* 8vo. Bern.

This short and authentic publication may serve to rectify the incorrect notions commonly entertained by foreigners, concerning the nature of the engagements of Swiss subsidiary troops.

*Dizionario istrutivo per la Vita Civile.* Tom. I. A. B. C. 4to, Verona.

Moral philosophy, and a variety of other topics frequently occurring in the transactions and conversations of civil life, are the subjects judiciously treated in this Dictionary by count Antonio Montanari, for the occasional use and instruction of persons of rank.

*Instructions que le Roi de France a fait expedier pour regler provisoirement l'Exercice de ses Troupes d'Infanterie; du 30 Mai, 1775.* 8vo. Metz.

Thought to be the best and completest system of tactics hitherto published.

*Memoire sur les Maladies épidémiques qu'occasionne ordinairement le dessèchement des Marais, qui a remporté le Prix, au jugement de l'Académie Royale des Belles Lettres, Sciences et Arts de Bourdeaux.* Par M. Fournier Choisi. 4to. Bourdeaux.

M. Fournier has not only examined the epidemical diseases occasioned by the draining of morasses, but also the scorbutic complaints prevailing on the coasts of the Baltic, with their symptoms and remedies. The chief object is to preserve or re-establish transpiration, and to prevent the dissolution of the blood by means of acids.

*Discussion de l'Ordre profond et de l'Ordre Mince, ou Examen de Systemes de M. de Mesnil Durand, et de Maizeroy, comparés avec l'Ordre à trois de hauteur.* Par M. du Coudray, Capitaine au Corps de l'Artillerie, &c. 8vo. Paris.

A very interesting question, first started by M. Folard, and often since discussed by many writers on the art of war. Mr. du Coudray here confines himself to the enquiry concerning the effects of artillery on the deep order of battle, (l'ordre profond.)

*Observations sur les Maladies des Negres, leurs Causes, leur Traitement et les Moyens de les prévenir.* Par M. d'Azille. 8vo. Paris.

The diseases of this unfortunate race of men are essentially the same as those of the rest of mankind, but more frequent, more cruel, and more difficult to cure. M. d'Azille, who formerly was surgeon major of the troops at Cayenne, imputes the horrible mortality of these unfortunate Negro slaves to their wretched food, and to excessive labour and grief; and writes with the judgment and the warm compassion of a patriot and philanthrope.

*Traité théorique sur les Maladies épidémiques, dans lequel on examine s'il est possible de les prévoir, et quels seroient les moyens de les prévenir, et d'en arrêter les progres.* Par M. le Brun, &c. 8vo. Paris.

A methodical, perspicuous, practical, and very interesting performance.

MONTHLY



## MONTHLY CATALOGUE.

## P O L I T I C A L.

*A Letter to the rev. Josiah Tucker, D. D. in Answer to his Humble Address and Earnest Appeal, &c. With a Postscript. By Sam. Estwick, LL. D. 8vo. 1s. 6d. Almon.*

**I**N the argumentative parts of this Letter the author discovers a strong prejudice against the present measures of administration, which seems to be the consequence of a no less violent prepossession in favour of the Americans. But though we cannot approve of his reasoning in general, we readily acknowledge that he writes with keenness and vivacity, and displays occasionally some flashes of wit and humour.

*A Letter to Lord Chatham, concerning the present War of Great Britain against America. 8vo. 1s. Kearsly.*

Another warm partizan of the colonies, who recurs to the unsuccessful expedient of the old thread-bare arguments, for determining a contest which seems now to be upon the point of decision by a very different, but much more effectual method of convincing the understanding.

*Dr. Price's Notions of the Nature of Civil Liberty, shewn to be contradictory to Reason and Scripture. 8vo. 2s. Becket.*

If any fame can be derived from a multitude of opponents, Dr. Price is surely entitled to this species of renown. He cannot, however, have the satisfaction to think that he has been refuted only by the united arguments of his adversaries; for the falsity of his principles and the error of his reasoning have been exposed, even by the most superficial antagonist that has entered the lists against him. Such being the case, a more minute inquiry into the doctor's notions of civil liberty may now be reckoned a work of supererogation. But, late as this pamphlet has made its appearance, the plain yet forcible manner in which it is written must greatly contribute to produce a change of sentiment in those who have hitherto favoured the opinion of Dr. Price. The author, who is so ingenuous as to acknowledge his name, which is Gray, dedicates his production to those members of the common council of London, who have declared themselves the patrons of irreligion and sedition; and we may venture to affirm that, should they read it with attention, his design would not prove ineffectual.

## D I V I N I T Y.

*A Sermon preached before the hon. House of Commons, on Friday, Dec. 13, 1776, being the Day appointed to be observed as a Day of Solemn Fasting. By John Butler, LL. D. 4to. 1s. Cadell.*

The author takes his text from 1 Kings, viii. 59, and sets before his readers a variety of important considerations, relative to the solemn occasion, on which this sermon was delivered.

He

He very charitably and humanely represents the unhappy situation of those, who have been compelled or seduced into the present rebellion; and of those, who are faithful subjects, and yet involved in the general desolation of their country. He laments our national immoralities; but, at the same time, very judiciously avoids declamatory invectives, and points out many comfortable circumstances in our favour, which are calculated to keep us from despondency, and inspire us with a generous and virtuous emulation.

*A Sermon preached before the University of Oxford, on Friday, Dec. 13, 1776, being the Day appointed for a General Fast. By Myles Cooper, LL.D. 4to. 1s. Rivington.*

The author considers the propriety of a public and solemn act of humiliation, the necessity of a national repentance, the moral and religious state of this kingdom, the principles and artifices of those, who first excited and afterwards fomented the rebellion in the colonies, and, lastly, the duty of individuals, as good men and good subjects.

On these topics, especially on the rise and progress of rebellion, the author expresses himself with warmth and spirit, always in defence of administration; yet sometimes with a zeal, which carries him to the extremities of toryism.

“When men’s principles are wrong, their practices will seldom be right. When they suppose those powers to be derived solely from the people, which are “ordained of God,” and their heads are filled with ideas of original compacts which never existed, and which are always explained so as to answer their present occasions; no wonder that they confound the duties of rulers and subjects, and are perpetually prompted to dictate where it is their business to obey. When once they conceive the governed to be superior to the governors, and that they may set up their pretended natural rights in opposition to the positive laws of the state; they will naturally proceed to “despise dominion, and speak evil of dignities,” and to open a door for anarchy, “confusion, and every evil work,” to enter.”

Can this passage be reconciled with the principles of the Revolution, and the liberties of Englishmen?

*A Sermon on the late General Fast, preached at Gray’s Inn Chapel, on Friday, Dec. 13, 1776. By Henry Stebbing, D.D. 8vo. 1s. Flexney.*

A plain, useful sermon, explaining the moral purposes for which the fast was appointed.

*A Sermon preached on Friday, Dec. 13, 1776. By William Carpenter, D.D. 4to. 6d. Robinson.*

A plain, sensible discourse, properly adapted to a country audience. The purport of it is to shew, that unless we forsake our vices, amend our lives, and return to the long-deserted paths of wisdom and virtue, we cannot expect the blessing and protection of Providence.

*A Ser-*



*A Sermon preached at the Parish-church of Newbery, Berks, Dec. 13, 1776, being the Day appointed for a Public Fast. By the rev. Thomas Penrose. 4to. 1s. Davis.*

The design of this benevolent writer is to shew, that the public tranquillity is the chief object of every man's concern; that he should avoid the contentions of party, and the cabals of faction; that he should endeavour to quiet angry spirits, and promote the peace of society; that he should enjoy his freedom with thankfulness; and contribute by every gentle and laudable method to transmit the blessings of peace, union, and liberty to the latest posterity.

*Two Sermons preached Dec. 13, 1776, being the Day appointed for a General Fast. By the rev. Richard de Courcy. 8vo. 1s. Robinson.*

The author considers, what is implied in "seeking the Lord." 2 Chron. xx. 3, 4. He points out the nature, end, and design of fasting, and the proper temper necessary for the performance of this duty, when publicly enjoined. And, lastly, he shews, that when we are engaged in solemnities of this nature, we should never forget, that "to ask help of the Lord" is among the most necessary measures of force, to be used against our adversaries, whether temporal or spiritual.

There is a laudable spirit of piety in this discourse.

*The best Method of putting an End to the American War. Being the Substance of a Sermon preached Dec. 13, 1776, the Day of the General Fast. By Cradock Glascott, A. M. 8vo. 3d. Mathews.*

A pious rhapsody, in the style and manner of Mr. Whitefield.

*A Sermon preached Dec. 13, 1776, the late Day of National Humiliation, to a Congregation of Protestant Dissenters. By Newcome Cappe. 8vo. 6d. Johnson.*

This writer has given us a lively and pathetic description of our national follies and vices. We admire his eloquence, and his benevolent sentiments towards the Americans; though we cannot think as favourable as he does, of colonies, risen up against their parent and protector, in a virulent and ungrateful rebellion.

*Four Sermons on the Good Samaritan, and the Nature of Christ's Kingdom. By the late rev. Thomas Pyle. 8vo. 6d. Robinson.*

In two discourses on the parable of the good Samaritan, the author shews, that this instructive story was levelled, partly and immediately, at the scribes and leading Jews of those times; that it was intended to humble the pride of these men; to correct the unfair and uncharitable opinion they were wont to entertain, both of the Samaritans, and of all the people around them: but that its grand purpose was to teach christians of all times, what are the duties they owe to one another, or what are the regards mutually and universally due from man to man.

In the third sermon, which is an explanation of these words, "Jesus answered, my kingdom is not of this world," Mr. Pyle observes, that our Saviour's first and immediate intention was to assure Pilate, that though he was indeed a king, yet his kingdom was such a one, as could not possibly interfere with the kingdom of Cæsar, or be the least injurious to the Roman government, either in Judea, or in any other part of their dominions. He then proceeds to shew, that the government, which Christ and his religion exercise over mankind, is not a civil and temporal, but altogether a moral and spiritual government; that it is a kingdom of reason and virtue over men's wills, and hearts, and consciences; and moreover, that the subjects of this government are to have their final settlement, and habitation, and each his proper recompence of reward or punishment, not in this life, but in another world, and a future tribunal.

In the last discourse he points out the practical lessons we should learn from these considerations; among which are the following:

'As Christ's kingdom is not of this world, and interferes with no kingdoms, or governments, which are of this world, it follows, that a man may be a subject of the Christian kingdom, and of any earthly government, or species of government, at the same time.

'And as the gospel confines its professors to no particular kind of civil government, nor ever concerns itself with civil affairs, or gives any directions about them, so neither does it restrain us to any particular modes of religion, or to any externals of divine worship, but has left these things to men's own discretion; to be regulated by their situations, and various circumstances; by the state and condition of other things about them; by the changes of times, manners, and customs.'

These are excellent sermons. The first and second are admirably calculated to inspire the reader with sentiments of universal benevolence and philanthropy.

*The Nature, Necessity, and Advantage of the Religious Observation of the Lord's Day, illustrated and enforced in a Sermon, preached for the Encouragement of a Society uniting for the Suppression of the Profanation of the Lord's Day. By C. de Coetlogon, M. A. 8vo. 6d. Matthews.*

In this sermon the author points out the nature, necessity, and advantage of the religious observation of the Lord's day.

There is an air of piety and devotion in the discourses of Mr. de Coetlogon, and other divines belonging to the Lock, which is laudable. But would a prudent or a modest preacher, thoroughly sensible of his own ignorance and imperfections, express himself in this language? 'May I be enabled to preach with the Holy Ghost sent down from above; and may the words of truth and soberness, which we hope to deliver, be accompanied with the demonstration of the spirit, and with the power of God.' Is this piety, or is it presumption?

*ASketch*



*A Sketch of the Oeconomy of Divine Providence, with Respect to Religion amongst Mankind.* 8vo. 6d. Evans, Pater-noster-Row.

Some of the outlines of Sacred History ; or general reflections on the patriarchal, the Mosaic, and the Christian dispensations ; too short to afford any material information.

*A Short Essay on Revelations i. 10. shewing the Lord's Day means the real and perpetual Sabbath.* By Henry Dawson, Minister of the Gospel. 12mo. 2d. Brown.

An attempt to prove, that the seventh day of the week, and not the first, is 'the unchangeable sabbath of Jesus Christ.'—No appearance of critical learning in this production.

### CONTROVERSIAL.

*Divine Worship due to the whole blessed Trinity, proved from Scripture and Antiquity.* 8vo. 1s. Rivington.

The purport of this tract is, in the words of the author, to prove, 'That it is the tenor of the whole New Testament from the beginning to the end, that the Father, the Son, and the Holy Ghost, in whose name we are, by our Saviour's command, baptised, are not three names of one person only, but the names of three several distinct substances, whom we call persons, because of the personal characters by which they are distinguished ; that each of the three persons, the Son, and the Holy Ghost, as well as the Father, have all the attributes, perfections, and titles, expressive of true divinity ; that each of them is eternal, almighty, omnipresent, omniscient, God, and Lord ; and consequently, that each of them is the object of the worship and adoration of Christians, who know no difference nor degrees in divine worship, nor worship any one, who is not truly and properly God.'

Yet notwithstanding these attributes, he says, 'there is a posteriority of order in the Son and Holy Spirit, with reference to their emanation and extraction ; and in our Liturgy a due provision for observing a proper subordination.'

How these ideas are to be reconciled with those of absolute coeternity and coequality, our author has not informed us.

As he writes with a laudable spirit of candor and benevolence, he produces several passages from the writings of Dr. Clarke, in order to shew, 'what concessions, and what near advances he made to the true catholic faith.'

In an Appendix he laments the disuse of catechising.

### P O E T R Y.

*A Collection of Psalms and Hymns, extracted from different Authors. With a Preface by the rev. Mr. De Courcy.* Small 8vo. Robinson.

Mr. de Courcy gives the following account of this collection, and the motives, which induced him to publish it.

'With

‘ With a design to obviate the defects of our version, to gratify the requests of many of my hearers, to encourage gospel psalmody, and to promote the glory of God, I have taken the liberty to publish the following collection of psalms and hymns, taken chiefly from the seraphic Dr. Watts and others; praying that the Lord would accompany them with a divine blessing, and teach us to sing “ with the Spirit, and with the understanding also.”

Dr. Watts’s Hymns are well-known: the rest are, in general, in the same style.

*Ad C. W. Bampfylde, Arm: Epistola poetica familiaris, in qua continentur Tabulae quinque ab eo excogitate, quae Personas representant, Poematis cujusdam Anglicani, cui Titulus An Election Ball. Auctore C. Anstey, Arm: 4to. 5s. Doddsley.*

Mr. Anstey, the author of this elegant and facetious Latin Epistle, amidst other subjects, presents his friend, Mr. Bampfylde, with a lively poetical description of five caricaturas, which had been designed by the latter, with the view of representing so many scenes in the poem entitled, *An Election Ball*. The epistle, which is accompanied with engravings of the caricaturas, is written in heroic measure, and rivals in style and cadence the most approved compositions in Latin, of modern times.

*The Diaboliad; a Poem. 4to. 1s. 6d. Kearsly.*

The whimsical fable of this poem is, that the Devil being grown old, was desirous of resigning the infernal throne, and in order to find a proper person to succeed him, he dispatches several messengers to the earth, to inform his good friends of his intention, one of whom, the best qualified, it is determined shall be elected to the Satanical dignity. On this occasion a crowd of competitors, chiefly young men of quality, repair to the infernal regions to put in their claims to the succession, when an old grey-headed lord, being acknowledged to have the most indisputable title of all the candidates, is immediately invested king of the regions of Tartarus.

This production seems to be intended as a satire on some particular characters. It is not void of poetical fancy, nor defective in point of versification.

## D R A M A T I C.

*The Barber of Seville; a Comedy. 8vo. 1s. 6d. Bew.*

A translation from the French of Monsr. Beaumarchais, but equal in humour to the original; which, though it has little claim to novelty of character, abounds with several comic incidents.

*Christmas Tale; a Dramatic Entertainment. 8vo. 1s. Becket.*

This entertainment has been reduced from five acts to three, to render it more conformable to the usual length of an *after-piece*. As a production of this kind, it is not destitute of a few laughable



able characteristics, and is accompanied in the representation with some striking scenery.

*The Seraglio, a musical Entertainment.* 8vo. 1s. Becket.

Among the many frivolous productions of this kind, which are now so often brought on our theatres, the present is one of the most defective, not only in respect to the words, but the music; the latter of which, however, is in great measure a consequence of the former.

## M E D I C A L.

*Of the Improvement of Medicine in London, on the Basis of Public Good.* 8vo. 1s. Dilly.

This pamphlet relates the progress of the *General Dispensary* in Aldersgate-street, established in 1770; which, as appears from the narrative, has proved the means of affording relief to many thousands of persons labouring under disorders of different kinds; a fact which sufficiently evinces its great advantage to the public.

*Fifteen Minutes Instructions to every one who wishes for a thorough Cure of the Venereal Disease.* By G. French. 1s. Grant.

These instructions are equally imperfect and precipitate, promising as little success to the author as to those who may have the imprudence to be conducted by his advice.

*An Essay on Gleets, &c.* By J. P. Marat, M. D. 4to. 1s. Nicoll.

This author professes to be actuated by the liberal motive of promoting the good of the public, and we have his own affirmation that he has succeeded in the cure of several cases which had baffled all the art of Mr. Daran. These circumstances may be true, but they probably would have met with greater credit, had he not mentioned the place where he may be spoke with; an innuendo not usually considered as favourable to the idea of a regular practitioner.

## M I S C E L L A N E O U S.

*Lettre de Monsieur Defensans a Madame Montagu.* 8vo. 1s. Elmsly.

This little piece contains a spirited defence of M. Fenelon, archbishop of Cambray, against the obloquy of lord Chesterfield, who, in one of his letters, accuses him as an hypocrite in religion and morals, and a pander, or, in the grossness of his own phrase, a *pimp* for Lewis XIV. from a letter of his to Madame de Maintenon, upon her having required his advice and assistance with regard to some difficulties she had proposed for his consideration, relative to the king, after their clandestine marriage.

M. Defensans has sufficiently shewn the disingenuousness of his lordship's arguments, and the futility of his reasonings upon this subject; and has also, throughout the letter, manifested an honest warmth and virtuous resentment against so unwarrantable  
and

and unprovoked a scandal, charged upon the memory of a man, who lived in reputation, died in character, and will ever survive in fame.

*A Letter from Monsieur Defenfans to Mrs. Montagu, translated by Mrs. Griffith. 8vo. 1s. Cadell.*

We very much approve of this version, which is not a mere literal translation, but rather a paraphrase on the French letter, the style of which is improved, the metaphors corrected, and the sentiments brought forth and explained to advantage.

The writer has prefixed a preface to this little *brochure*, that is penned with politeness, ease, and spirit; but we confess, that from the general tenor of this lady's compositions, we had reason to have expected a warmer and more particular disquisition into the immoral tendency of lord Chesterfield's principles, than merely the summary reflection she has passed upon them in that place. *Erat his locus.*

His lordship's unwarrantable aspersions upon the dead, however disingenuous and base, is not by any means the most material part of the charge to be urged against him; for the documents of seduction and deceit inculcated in his writings, as they tend to the corruption of the living, become a much more serious object of detestation and reproof to every moral heart or liberal mind.

*Some Memoirs of the Life and Works of George Edwards, Fellow of the Royal and Antiquarian Societies. 4to. 4s. sewed. Robson.*

These Memoirs of Mr. Edwards, who was an ingenious and worthy man, relate chiefly to his literary productions, in which he appears in a respectable light, both as a naturalist and antiquary. Annexed to the narrative are some engravings and descriptions of a few rare animals.

*A Companion to the Peerage of Great Britain and Ireland. Collected by Joseph Edmonson, Esq. Mowbray Herald Extraordinary. 8vo. 1s. Ridley.*

Containing an alphabetical list of the daughters, now living, of dukes, marquises, and earls, who are married to commoners.

*The Transactions of the British Farmer's Accomptant, adapted to the Four Seasons of the Year. By J. Rose, Accomptant. Folio. 2s.*

The plan which Mr. Rose suggests to farmers, for the keeping of their accounts, is methodical, and easily practicable, and therefore will be useful to those who are inclined to adopt it.

*The Miscellaneous Works of Tim Bobbin, Esq. 12mo. 2s. 6d. Goldsmith.*

The pieces in this collection are generally written in a strain of humour; but an acquaintance with the northern dialects is often necessary to comprehend them.

*A Dictionary of Love. 12mo. 2s. Bell.*

The republication of a work translated from the French about twenty years ago, and which has very little claim to come to another edition in a shorter period.

